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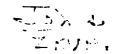




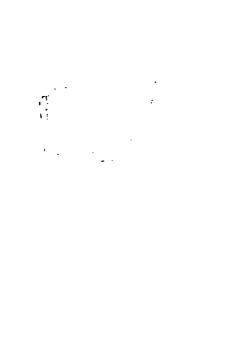




INDIA'S PROBLEM KRISHNA OR CHRIST









India's Problem Krishna or Christ

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By
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OF SOUTHERN INDIA, A. B. C. F. M.



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To

My Wife

Without whom the following pages

could not have been written



PREFACE

HE following pages are, practically, the result of a course of lectures given, on the Hyde foundation, at the Andover Theological Seminary in the fall of 1902. Some of the chapters were also used in lectures, delivered during the year, at the Yale and Hartford Theological Seminaries and at the Western Reserve University. Small portions have appeared in Reviews and Magazines but have been much changed in the transfer. The cordial welcome accorded the lectures, including an expressed desire that they be published, has led to their appearance in this more permanent form.

India should be better known to Europe and America. I trust that the following pages may help the student to understand the vast country and to realise the greatness of the problems connected with Christian work in the land; may they also stir within many a strong desire to present Christ to that great people, and inspire a hope in the ultimate and speedy triumph of our cause in the land of the Vedas.

I gratefully express my indebtedness to the Rev. J. L. Barton, D. D., for his valuable suggestions and kindly sympathy, and also to the Rev. W. P. Elwood for his kind help in proofreading.

JOHN P. JONES.

Pasumalai, So. India.



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India's Problem Krishna or Christ

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THE LAND AND THE PEOPLE

O country in the Orient is of greater interest to the West today than is India. It is picturesque in its life, wonderful in its history, remarkable in its present conditions and fascinating in its promise for the future.

It is a land most worthy of study both for what it has been, for what it is and for what it is to become; as the arena for the greatest conflict upon which our Faith and Civilization have ever entered; and for their most magnificent triumph in the world.

Moreover, India is now peculiarly wedded to the Anglo-Saxon race. For good or for evil the destiny of that country, socially, politically, intellectually and religiously, is linked with that of the Anglo-Saxon; and we, as a part of the Anglo-Saxon race, cannot, even if we would, shake off our connection with, and responsibility for, it.

1. THE PHYSICAL FEATURES OF THAT LAND.

It is a very extensive land. More a continent than a country, it stretches, from east to west, a distance of 1,900 miles; and it extends the same distance from the Himalayas on the north to Cape Comorin on the

south. It covers an area equal to one-half of that of the United States.

It is physically divided into three portions. The first, on the north, includes the Himalaya Mountains, which separate it from the rest of Asia and which furnish an important element in the meteorological conditions of the country. Then from the base of this mountain range extend the plains of the great rivers which issue from the mountains themselves. Again, from the southern boundaries of these plains gradually rises a very extensive three-sided tableland reaching towards the coast on both eastern and western sides, and extending to Cape Comorin on the south. There may be added to this the narrow strips of coast-land on the east and west. In the land are found some of the greatest and most wonderful rivers in the world. The Ganges, which is

for human labour than India. The Ganges, by the abundant silt which it carries, brings fertility and fruitfulness to its valleys. Even the plains of Sind, which are nearly rainless, are transformed into life by large irrigation schemes.

Rice, wheat and millets are the three staples of the country. In the north, wheat furnishes sixty per cent. of the cultivated area. This total area under wheat cultivation in India is estimated to be equal to that of all the wheat-fields of the United States. One-fourth of the population of India lives on rice; and various kinds of millets represent fifty-two per cent. of the whole cultivation of the land. Though the methods of cultivation there are primitive and the implements used inadequate for best results, yet through the rich climatic conditions and the persistent efforts of the people the land normally yields an abundance of good things for the support of its inhabitants.

2. THE PEOPLE.

The people of India number, according to the census of 1901, 291,236,000—about one-fifth of the inhabitants of the globe. This population represents more races than are found in the whole of Europe. Besides many small tribes, it has eleven nations, the least of which numbers 2,250,000 souls. Of these nations seven are of Aryan, and four of Dravidian, extraction; and they differ in physique, temperament and language. Between the sturdy Aryan on the north and the degraded primitive people on the plains of the south there is a great gulf. Between the clever and subtle Baboo of Bengal and the

war-like Marahtta of the west, the bold, spirited Pathan in the north and the passive but enduring Dravidian in the south, there are many intermediate classes which furnish wonderful diversity of character and temperament. Among these people there is not, and cannot at present be, a sense of oneness. Until recently their whole civilization tended to emphasize their divergence, to broaden the breach between them and to cultivate a perpetual, mutual jealousy and hatred.

The languages spoken by these people are, according to the census of 1891, seventy in number. Of these the Sanskrit is the oldest, and may truly be called the mother tongue of the country. It is one of the most ancient languages in the world, with a history of more than 3,000 years. It is strong, pliant, expressive—a worthy vehicle of noble thought and religious aspiration. Though not spoken today by

Forty-one millions speak Bengali, 18,000,000 speak Punjabi, 19,000,000, Marathi, 11,000,000 speak Gujurathi.

The Dravidian languages of South India are entirely separate from the Aryan group, their source and character being Turanian. These languages are Tamil, Telugu, Kanarese and Malayalam. Fifty-three million people speak these tongues alone.

The inhabitants of India are an ancient people. When thirty centuries ago our ancestors were grovelling in the lowest depths of primitive savagery, our fellow-Aryans of India were enjoying a civilization of their own, which was, in its way, unique and distinguished. Their philosophy shows testimony to their ancient glory. It may truly be said that their chief glory is to be found more in ancient than in modern times. It is a people whose progress has, in some respects, been backward rather than forward, and whose boast is rightly of what they have been rather than of what they are.

It is a conservative people. India is a land where custom is deified—the past is their glory. Today, we are living, they say, in the iron age (Kali Yuga), in which righteousness is all but lost. Hindu law has conserved the past—it exalts past observances above those of the present. Under such a system all innovations are out of place, individual ambitions are crushed. To resemble their ancestors is the summum bonum of their life.

The inhabitants of that land are a rural people. Unlike western countries, India has very few large towns. Nine-tenths of the whole population live in villages of less than 5,000, four-fifths live in villages of

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under 1,000 inhabitants. The average village of India today contains 363 inhabitants. During the last few years the tendency has been towards towns. But the large increase in the population is still to be seen in rural regions. In India two-thirds of the villages have less than 200 inhabitants each, while 1,000 have from 5,000 to 10,000 inhabitants. Notwithstanding this fact, the population, in some parts of the country, is very dense. The whole of Bengal furnishes 360 persons to the square mile, and in the United Provinces of Agra and Oudh the total per square mile rises to 416.

Owing to modern methods of sanitation, to peace and to general prosperity, the population has grown and is growing rapidly.¹ There is already one person to every two acres of land in the country; and under the British Government the prosperity of India is

its poverty. The people, as a whole, have always been extremely poor. There has been some wealth in the land; but it has not been evenly distributed. While a few nabobs have enjoyed immense treasures, the people, as a whole, have grovelled in the lowest depth of penury and want. There is better distribution of wealth today than ever before; and yet the poverty of the masses continues to be a serious feature of the land. "Its finance lies at the base of every difficulty connected with our Indian Empire," is the remark of Sir Charles Dilke. And at the base of the finance difficulty lies the poverty of the people. It is a well known and lamentable fact that one-fifth of the population, say sixty millions, are insufficiently fed even in ordinary years of prosperity. They are the ever ready prey of the first drought, distress or famine that may happen. It is a not uncommon experience of the ryot (or farmer) to retire at night upon an empty stomach. The average income of the common labourer in India is between four and five rupees, or, say, \$1.50 per month.

Most of this evil which the people endure is self-imposed. They reveal a combination of blind improvidence, reckless expenditure and an unwillingness to shake off impoverishing customs. For instance, the debt incurring propensity of the native is akin to insanity. All the poor people with whom I am acquainted are bound hand and foot by this terrible mill-stone. And the interest paid upon loans is crushing. Two and three per cent. per month is an interest commonly received. It is rare that a poor farmer who gets into the clutches of the money lender regains his freedom. It usually leads to the

loss of all property and means of support. Under the ancient Hindu law no money lender could recover interest upon a loan beyond the amount of the principal which he had advanced; under the present rule he can recover to any extent, sell the tenant's crops and even take possession of the land under a judgment decree. It is one of those instances where justice in law is made to minister unrighteousness and cruelty in life. The people moreover are given to the most extravagant expenses at marriages and funerals. It is frequently the case that a man spends upon the marriage of his son or daughter, the latter especially, more than a whole year's income. I know of many who are overwhelmed by debts incurred for the marriage of their children; and the saddest thing about it is that they have little option in this expense; for it is prescribed by caste custom.

dd to this the rank growth of religious mendi

most of it is melted and converted into personal adornments for women and children. For this purpose nearly one-half million goldsmiths, according to the last census, are employed and make a comfortable living at an annual expense of ten million dollars. This is a much larger force of workmen than that of all the blacksmiths in the land.

The litigious spirit of the people is also phenomenal. It is doubtful if any other people on earth spend, relative to their means, more in legal processes than the Hindus. In view of all these facts, Sir W. W. Hunter's statement that "The permanent remedies for the poverty of India rest with the people themselves" is eminently true. It is further emphasized by the remarks of Sir Madhava Rao, K. C. S. I., one of the very few statesmen whom India has produced among her own children: "The longer one lives, observes and thinks," he says, "the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted, self-accepted, or self-created, and therefore avoidable, evils than the Hindu community."

Famine is an oft-recurring and most perplexing evil with which India has always been familiar. In times past, it was the gaunt Avenger which decimated the people and which kept down the population within the range of tolerable existence. The god of dirt and insanitation carried away the unneeded residue left by famine. Famine is one of the very few evils before which human power stands helpless. The government has done very much by irrigation schemes and by the building of railways to mitigate

this evil. By famine funds and relief works it strives, as it did the last famine, to reduce the mortality and suffering arising from these seasons of drought. But the constant penury of the people, and the fact of their always living upon the verge of hunger and want, make it almost impossible to save many from the terrible result of such visitations. Perhaps there is no other thing, at present, which occupies more of the time and thought of the Imperial Government than this; but, to drive entirely away this hideous demon from a land which is peculiarly liable to drought, and while the people are chronically unprepared to meet the least extra drain, is more than can be expected from any government.

The railroads of the land are manifestations of the material progress which meet one on all sides. In the extent of its railroads India is the fifth country in the world. Already the splendid railway system

prise in this line is the "Peryar Project" of South India which was large in its conception, perfect in its execution and is rich in its blessings. It consists in the diversion of a large river which vainly poured its treasures down the western mountainside into the Arabian Sea, and causing its waters to flow into the eastern plains to fertilize the thirsty land as far as the Bay of Bengal. It embraces the second largest dam in the world, a tunnel one and one-fourth miles through the mountain, and many miles of distributing channels. It will irrigate at least 150,000 acres for rice cultivation and will feed 400,000 people. live in the heart of the region thus fertilized and refreshed, and know the joy of the residents who also stand astonished before the magic power of these white people who do for them what, they say, even their gods failed to accomplish. It is well to remember that these irrigation schemes, now found in India. are much the most extensive in any country.

Looking at her commerce during the Victorian reign alone, we see a growth of 1,000 per cent. in the imports and exports of India. The export of tea has risen from nothing to 70,000 tons, and that of cotton from nothing to 220,000 tons. There are now in the land 150 cotton-mills with 150,000 labourers. Three million tons of coal are annually mined, and gold mines yield £1,000,000 sterling every year. It may, indeed, be said that India has now, for the first time in its history, taken a place as a land of manufactures, trade and commerce.

4. Social Life.

The contrast between the social life of the East

and that of the West is marked. Problems that today stir this land to its depth have no existence in India. The conservatism of India is proverbial. The Hindu people have been kept back from all progress, so that questions arising about human rights and liberty have not begun to be mooted there. The thousand problems of our land are the direct result of the emphasis which our civilization has given to human rights and individual freedom and the equality of men. India has thus far denied to the individual those rights and liberties which are deemed elementary and fundamental in the West. Its emphasis has always been upon the rights and privileges of Society as a corporate body. It has ignored entirely the claims of the individual and has prevented him from enjoying his inalienable rights in any division of society. This may be seen in the two great departments of life in that land

called "Gains of Learning Bill" is the first serious attack made upon that system. By means of this bill, which was introduced by an orthodox Hindu, but which is not yet passed, an educated man could claim exclusive right to ownership of all properties acquired by him through his education. Thus, for the first time in India an individual might claim, apart from the family, that wealth which was acquired by himself. This bill has brought opposition from the public, because it conflicts with the rights of the joint family, and is a serious blow to all the old Hindu family privileges. The Hindu joint family system, while it has been a source of some blessing to the land, has also been a serious curse in that it has fostered laziness, dissension and improvidence, and has put a ban upon individual initiative and ambition.

Child marriages have been an unfailing source of evil to the land. Of this Sir John Strachey says: "It would be difficult to imagine anything more abominable than the frequent consequences of child marriages by which multitudes of girls of ten to twelve or less are given over to outrage; or, if they belong to the higher class of Hindus, are doomed to lives of degraded widowhood."

The Indian government has endeavoured to remove this evil; but at all points it has been opposed not only by conservative, orthodox Hindus, but also by educated members of the community. No system can degrade the womanhood of a race, nor, indeed, for that matter, its manhood, more than that which marries its girls in childhood and which consigns millions of them to wretched widowhood. One of

the consequences is that girls of even twelve years are known to become mothers in that land, while very few attain the age of eighteen without bearing children. An increasing population under these physical conditions cannot be a healthy or a vigorous one.

(b) Society.

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In India, Society is almost exclusively the product of the ancient caste system. A more elaborate social system than this was never known in the world. It is an order of social tyranny of the worst sort, whereby every man is compelled to give up his own individuality and to be bound to the iron will of an ignorant community: a will also which is based upon the past and conforms to the rules and habits of peoples who lived in remote antiquity. No greater mill-stone could be hung around the neck of any people

famine. When the caste-prescribed occupation or work is not available, the suffering is very great.

It has brought stagnation to the people by restraining every man who had ambition to move forward and improve his prospects in life. The whole village regards as conceited a young man of the outcastes who seeks to rise in life; they soon bring him low. Progress is impossible under the caste system.

In like manner, it has fostered the pride and presumption of one class and destroyed the ambition and aspiration of the other. No people on earth today are more proud than the Brahmans; none more hopelessly abject than the Pariahs and other outcastes.

It has also made national unity and the spirit of fellowship impossible in the land; large corporate interests are impossible for the people. The castes of the community are filled with jealousy and are mutually antagonistic; each division having rules and ceremonies which make it impossible for communion of interests with others. Many would like to see it removed; but the system itself has created such abjectness of feeling among them that they dare not come forward to stem its tide or oppose it.

5. THE EDUCATIONAL SYSTEM.

Ignorance still rests like a pall upon that land. According to the census of 1891, out of a total population of 261,840,000, 133,370,000 were males. Of these, 118,819,000 were analphabet. Including boys under instruction, only 14,550,000 could read and write. Of the 128,470,000 females only 740,000 could read and write or were being instructed. In other words, only eleven per cent. of the males and

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a little more than one-half of one per cent. of the females were in any sense literate. In Madras, we find the greatest progress; but even there eighty-five per cent. of the male and ninety-nine per cent. of the female population are illiterate. In Oudh, on the other hand, corresponding figures are ninety-four and very nearly one hundred per cent. When it is remembered that the Brahmans, who constitute only five per cent. of the total population, include seventeen per cent. of the literate class and more than twenty per cent. of those who know English, it can be understood that the illiteracy of the common people is still greater than that indicated by the above figures.

Considerable effort has been made by the government to educate this immense population. It is seriously handicapped in this endeavour by want of funds. The State does not largely enter into the es-

lines, however, by coming under government surveillance, for the purpose of receiving grants in aid, are conducted much more efficiently, and attain results worthy to be compared with those of western lands. The chief feature of the educational system, controlled, examined and aided by government, is the emphasis given to an English training. From the second year of instruction, the English language grows annually in importance in the curriculum of studies. In the grammar school it becomes compulsory and in the high school and college it is the sole medium of the communication of knowledge. The English language is emphasized also because it is the test for admission even into many of the lowest of the numberless offices in connection with government service; so that the study of this language of the West has become to young India practically a necessity and a craze. People of the lowest conditions in life pawn and mortgage their property and involve themselves in terrible debts for the sake of giving their sons an English education.

Christian missions constitute one of the principal bodies which engage in the training of Hindu youth. One-ninth of all the school children of India are found in mission schools. This number includes 330,000 boys and nearly 100,000 girls. In the training of girls, Protestant missions have not only been pioneers; they are also today much the most prominent and efficient educators of the women of the land. Their girls' schools and colleges are not only the most numerous, but also the most efficiently conducted and thoroughly managed of all institutions for women in India. The Madras Christian College

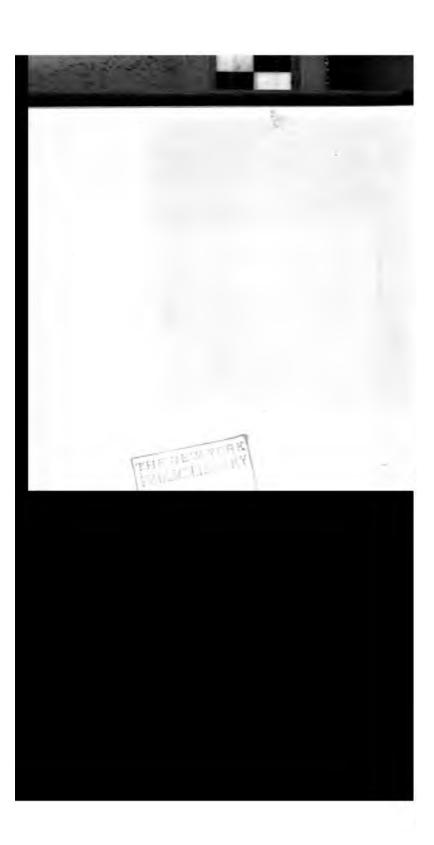
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for boys and the Sarah Tucker Woman's College of Tinnevelly are among the best institutions for those classes in India. The educational system of India culminates in the five Universities of Calcutta, Bombay, Madras, Allahabad and Lahore. These are not instructing, but simply examining universities like the University of London. With these the 140 colleges of two grades and of various degrees of efficiency, are affiliated. In these colleges are found 18,000 students of whom more than 5,000 graduate yearly. The city of Calcutta is a city of many colleges and has more college students, relative to its population, than almost any city of the West.

Though the masses of the people, and especially the women, are still, as we have seen, grossly ignorant, yet every year encouraging progress is being made in spreading the blessings of, and in creating a



MADURA MISSION HOSPITAL FOR WOMEN.



Yet this educational work is one of the potent, leavening influences of the country, and is helping greatly in carrying quietly forward one of the mightiest revolutions that have been witnessed in any land. In its train follows closely the social elevation of the people. The relaxation of the terrible caste system, the elevation of woman and her redemption from some of the cruelties and injustice of the past, immediately attend that expanding knowledge which results from the schools of the land.

Protestant missions are preeminent in their work of educating the Christian communities gathered together by them.¹ Though these communities are largely drawn from the lowest outcasts, yet they compare favourably, in their educational equipment, with the highest classes. This is a significant indication of their present, and a bright promise for their future, position among the people of India.

6. THE POLITICAL SITUATION.

India today is politically a subject country. Though in one sense England did not directly subjugate India, it is nevertheless true that its inhabitants, though treated with large consideration, are today a subject people—ruled by a foreign nation 7,000 miles away. Hence, it might be expected that political rights and privileges would not prevail there as among a self-governing, entirely independent, people. The existence of an army of about 75,000 Britons in that land today is significant of the situation and partly reveals one grip with which Great

¹ This subject is treated more fully in later chapters.

Britain holds India and makes it a part of her great empire. I do not wish to minimize the moral power with which also, and increasingly, Great Britain draws India by sweet compulsion to herself; of this I shall speak later.

It should also be remembered that the genius of the Orient is not for self-government; in the East, people have little taste for free institutions; they have always craved, and found their greatest happiness and chief welfare in, a strong paternal government. The ordinary Hindu seeks for himself nothing higher than a government which, while not asking for his opinion concerning its policy and acts, will at least dispense a fair modicum of justice to him and his.

Notwithstanding all this, the Indian government has bestowed upon the people a wonderfully large meed of power and privilege. Political progress in

lessons is that of the power of agitation and of the efficacy among the Anglo-Saxon race of the cry for human rights. The only difficulty is that one might suppose, from the language of some of these men that England has not yet conceded to worthy Indians any of those political privileges which every Anglo-Saxon citizen demands for himself. As a matter of fact, we see in the municipalities of that land a form of popular government such as even not all western countries enjoy. The power of the franchise, in the election of municipal commissioners, is vested in all those who are possessed of the least amount of property. Even women enjoy the franchise; and it is a curious fact that the natives of South India have recently protested in the newspapers against the granting of this power to women, because, they say, the power is exercised only by "dancing girls" and other public characters. To those who watch carefully the working of this right of municipal franchise and see how easily and speedily the natives have adopted all the vices and tricks of the system, it does not by any means seem an unmixed good. And the hardest critics of the system that I have met have been intelligent and loval Indians who believe that this meed of self-government is fraught with evil. The District Boards also are composed almost entirely of native gentlemen, and they have large powers in the administration of the internal affairs of the land. Moreover these municipal and local bodies, together, elect members for provincial legislative bodies where they enjoy recently enlarged powers for interpellating the government—a power which, by excessive use or abuse, they may soon forfeit.

To all this must be added the freedom of the press, which also has recently been abused by the dissemination of disloyal and seditious sentiments, but which adds immensely to the powers of the people.

Then the "National Congress" is a peculiar institution which, while it gives scope to the political aspirations of many natives, adds, by its very existence, to the lustre of the British Raj in the land. Just imagine for a moment the existence of such a Congress under Russian rule! It is true that this Congress, which meets annually in some great city of the land, has no connection with government or legislative bodies and has only that power and influence which inhere in its deliberations and resolutions. It is also true that up to the present it has given itself largely to the criticism and abuse of government. By this it has alienated some of its best friends. Still, even

every 2,500 of the population. Of these, only 750 are found in the higher offices of government. In the Provincial Services 2,449 natives are employed in high judicial and administrative posts. It is a significant fact that out of 114,150 appointments, carrying Rs. 1,000 annually, ninety-seven per cent. are in the hands of natives. To all offices, below that of the Governor of the Province, natives are eligible. Judges of the High Court and as Members of the legislative bodies not a few Indians are found; as they are also in the Indian Civil Service which was so long exclusively filled by Anglo-Indians. It hardly appears how England can hold that great land to herself, as a member of her empire, with fewer of her own citizens than are now found at the helm. Nor does it yet appear that a strong, efficient and acceptable government can be maintained there by a large reduction of this force. I use the word "acceptable" advisedly; and it is certainly the business of Great Britain to discover and consult the wishes of the people-not of the hungry office seekers-in this matter. After many years of observation and of living among the people, I am convinced that ninetenths of them are prepared any day to vote in favour of the relative increase, and not the decrease, of the European official force. The people have found them to be just and honest; they know that they can be depended upon to administer justice with an even hand and that they are incorruptible. In their own native officials they have no confidence. They have found, alas, too often that justice is sold by them to the highest bidder. The "middle men" who ar-

¹ The rupee is at present one-third of a dollar.

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range such matters are too commonly known as the accompaniments of the native courts of justice. It is true that some native judges are above such venality. But I know how general is the want of native confidence in native officials. Many a time have I been importuned to use my influence to have cases transferred from the jurisdiction of the native to the Englishman. And the reason invariably given is that "The white man will not accept bribes and will give justice." Indeed, it may be said that the chief difficulty which confronts the Government in its great work is that of saving the people from low, mercenary and unprincipled native officials—especially those of the lower and lowest grades.

The police department is corrupt to the core. The common people dread the policeman as they do the highwayman; for the constable rarely touches a case

sphere of opportunity and of self-government. The political situation in India today—in the privileges and rights which the people enjoy—is a marvellous testimony to the wisdom and unselfishness of Great Britain in her Indian rule.

7. THE GOVERNMENT OF INDIA.

The government of India is perhaps the most elaborate in the world; the highest powers of statesmanship have been manifested by the successive rulers during more than a century in the development of a State which is extraordinary no less in the complication of its provisions and details than in the wise adaptation of human laws to meet the multitudinous exigencies of this great conglomeration of peoples. It should also be remembered that British statesmen in their work of legislation in India, and in their coordination of laws, have not only had to consider the manifold character of the different portions of the population of the land; what is more difficult still, they have been compelled to ingratiate themselves with the Indians by conserving, so far as possible, those myriads of ancient laws and customs which obtain there. The laws of Manu and of other writers of twenty-five centuries ago have been handed down by this people through the ages and have accumulated authority and reverence with increasing time, until today all Hindus regard them as divinely given and as possessing irresistible claim upon them for all time. So that, while it may be said on the one hand that the laws of India are largely built upon western foundations, and savour of Christian principles and modern ideas; it should also be remembered, on the

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other hand, that the *dicta* of ancient Hindu lawgivers find a large place in the legal codes of that land.

Yea, even more than this is true. There are a host of caste rules and customs which have no further sanction than the fact that they have become customs, and yet which have been dignified with the authority of law. This is of course due chiefly to the fact that most customs in India have a religious basis and interpretation, and therefore draw to themselves that sanctity and claim which belong to things religious. Thus, for instance, every caste in South India has its own marriage customs. Most of these are highly incongruous with modern ideas and rights, and most of them absolutely disregard the rights of the wife. And yet it has been deemed wise by the State to conserve and to give the sanction of law to these multitudinous marriage customs which are

India may well claim a place among the great empires of the present era."

The British Government has respected the possessions of native chiefs in whose hands still remain about one-third of the country. But these so called native territories are so largely under English control and guidance that we may well regard them as essentially a part of the British Domain.

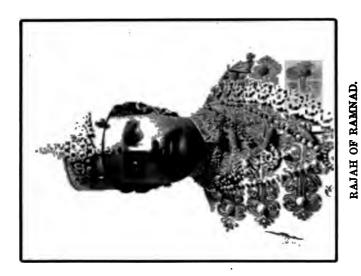
The Secretary of State for India has practically the control of British Indian affairs. He, with his council in London, has the final word in Indian matters of paramount importance. Nevertheless, the Indian Government finds this power rarely antagonistic in matters whereon it has firmly made up its mind.

The British possessions in India are distributed into twelve governments, each separately organized and yet all of them constituting parts of the Supreme Government of India. This Supreme Government is administered by a Governor-General or Viceroy with whom is associated a Council of six members. This Council constitutes the Viceroy's Cabinet and each one has charge of a separate department of the government.

Of the Provincial Governments of India, the principal ones are the Province of Bengal with 71,000,-000, under a Lieutenant-Governor; United Provinces of Agra and Oudh, with a population of 47,000,000, under a Lieutenant-Governor; Presidency of Madras, with 35,500,000, under a Governor; Presidency of Bombay, with 18,800,000, under a Governor; and the province of Punjab, with 20,800,000, under a Lieutenant-Governor.

The unit of government in India is the District.

The whole of India is divided into 235 Districts. At the head of a District is placed an officer known as Collector, Senior Magistrate, or Deputy Commissioner, who is practically ruler of that division. He is the administrative representative of the government. In each District there is also a District Judge and a few other officers at the head of various departments. These Districts vary in size and population, covering areas from 14,000 to 1,000 square miles, and containing from 3,000,000 to 250,000 population. average population of a District is 800,000. Nothing impresses the careful observer more than the large amount of responsibility and the multifarious duties which devolve upon these District officers. During recent years, however, authority has been withheld increasingly from Collectors and centralized in the Provincial Governments; for at the head of every





MAHARAJAH OF TRAVANCORE.



the people should exempt them from any of the burdens of taxation—a theory beautifully generous to the people but fatal to the maintenance of any government. The salt tax does certainly seem cruel in its severe pressure upon the very poor; and yet it is the only one whereby this very large part of the community can be reached at all, and made to contribute its mite to the State which protects it.

Comparing present taxes with those of the past, we should certainly expect heavier imposts now, because the government furnishes today, as an equivalent of protection and blessing, infinitely more than former dynasties did. And yet Sir W. Hunter has ably shown from a comparison of taxes levied by the present government and by the Moghul government that the modern Hindu is vastly better off than was his ancestor of two and three centuries ago. Today, five and one half per cent. is collected in land tax; under the Moghul rule they had to pay from thirty-three per cent. to fifty per cent. Besides this, the Mohammedan imposed various other taxes, many of them upon non-Mohammedans as a religious penalty. Nor were the Hindu governments one whit better off; and even today the native states are much harder upon the people than is the British Raj.

The famine commission is the highest authority on the subject. In its exhaustive report of 1880 it writes:—"In the majority of native governments the revenue officer takes all he can get, and would take treble the revenue we should, if he were strong enough to exact it."

If we pursue the comparison to that of European

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peoples, Indian taxation would seem but a trifle. Placing even English taxes side by side with India's, we shall find instruction. The average income in the United Kingdom is $\pounds 40$, while the tax assessed is 44s, or five and one-half per cent. In India, alas, the average income is only 36s. But then the tax is only 1s, 9d per capita which is a trifle smaller per capita than that for England. Here again we are impressed with the reasonableness of the tax imposed.

The opium and liquor traffic in India is one which has drawn forth much criticism. From the moral standpoint the critics have a very strong case. The evil which the opium traffic of India has inflicted upon China—against her will too—has been enormous. The large army of opium eaters which it has created, only to destroy with a terrible death, has long been an argument to which no nation of Eng-

defense lies in the revenue thus acquired. These two items of revenue flow more easily than any others into the depleted treasury of State. To give these up in behalf of what is termed sentiment, would necessitate the imposition of other heavy taxes. This is an aspect of the question which too easily silences and secures the acquiescence of the people of India. But, its evil is great and is spreading.

The drink curse is rapidly becoming one of the trying problems of India. It was slanderously remarked some years ago that if the English then left that country the only monuments left behind of their life would have been broken whiskey bottles! There is indeed ground today for the fear that if England were to abandon the land, it would leave, as the saddest monument of its past, an immensely increasing army of drinkers; and this evil is further enhanced by the mean ideal of life which the ordinary Englishman sets before Hindus by his passion for the cup. Half a century ago an Englishman died while on duty in the jungles in South India, and his body was there buried in the wilderness. The natives soon erected a shrine over his grave and, for a long time, offered, in true sobriety, whiskey and cheroots to appease his thirsty and unsatisfied spirit! It is not strange that the natives should recognize a continuity of spirit-taste in the here and the hereafter of the Sahib!

The recent utterance of the Archbishop of Canterbury on this subject should be heeded by the State. "The true principle of morals," he says, "is to have nothing whatever to do with that which is shown to be necessarily productive of evil. The English na-

tion caused the opium evil in China and we are responsible for that evil. I also protest against the principle of raising revenue by temptations to evil. It might be right for a government to pause before interfering with private trade; but, in this case we ourselves are carrying on the evil trade. Such a thing on the part of a great government is, I think, without a parallel in the whole world."

The Army in India is a necessary but great evil in the expense which it involves to the government, no less than in the evil life which it leads among, and the evil example which it sets, the native community. Its influence is deplorable. It is the most vulnerable to attack of all departments of government, both on the score of expense and character. "Tommy Atkins" is the greatest trial to the Hindu, and brutally rides rough-shod over all his sensibilities. If he

whereby the government has, at times, been driven to subterfuges to avoid bankruptcy.

8. THE MISSION OF GREAT BRITAIN IN INDIA.

The British people are only today beginning to realize fully the wonderful mission which, under God's providence, they are called to fulfill in that great land of the Vedas. For nearly a century the commercial motive was not only paramount but was practically the only motive which impelled the Anglo-Saxon in his contact with India. Everything Indian had value in his eyes in proportion as it added to his revenues. For many years he excluded the Missionary of the Cross from his domains in the East, lest that good man should, by teaching the people, disturb the revenue of the Honourable East India Company. As the domains of this great company extended and its powers multiplied, the English nation gradually came to realize their own responsibility as a people to the land; and the Indians thus were brought within their influence. This contact and communion of interests became to them the voice of responsibility and of obligation to impart their blessings to them as well as to take their material resources from them. The dawn of the new altruistic sense towards its subject people, though long deferred, rapidly grew into full daylight; and Great Britain today feels, as no country has felt before, its privilege and duty to bestow upon its dependency in the East the highest and best which it can furnish.

The difficulty of England's mission in India is greatly enhanced by the difference which amounts

almost to a contrast between her own people and the inhabitants of India. The striking difference of type and character existing between the Anglo-Saxon and the Hindu facilitates all sorts of misunderstanding between them, and aids perceptibly in making the path of the British Raj a very thorny one in the land. It would perhaps be impossible to find two peoples who are farther removed from each other in temperament and training—whose nature and antecedents are more irreconcilable at all points. While the Anglo-Indian is bold, frank and just, even to harshness, the Hindu is subtle, affable, practiced to dissimulation, with ready susceptibilities to temporize and to barter justice for expediency. On the one side, we see the Westerner haughty, unyielding and unwilling to conciliate; on the other we behold the Oriental willing to be trampled upon when it seems

line with the past and would be approved by their ancestors. The whole country has been anchored for the last twenty-five centuries to a code of social laws and customs which are more unyielding than the laws of the Medes and Persians. With them conservatism is the acme of piety and propriety. All progress has been practically forced upon the country from without, and in the teeth of their most sacred institutions and their most earnest protestation and opposition. Thus the great difference between the two peoples has been a serious hindrance to the realization of British designs in that land.

Notwithstanding all this, Great Britain has patiently, persistently and doggedly carried on her work and pursued her highest ideals for India.

And what have been the ideals and blessings which she is seeking to achieve for that great land?

The first is that of Western culture and civilization. In these two particulars, England has introduced into India a perpetual conflict. Western ideas, processes of thought, points of aspect and ideals of beauty and of life have been gradually supplanting the very different ones of the East. Western life in India today is a constant challenge to the people to study, admire and appropriate its many features of thought and conduct; and India is not insensible to this call. The railroads and hospitals, the schools and sanitary projects which have been introduced by the West into that land are markedly transforming the sentiment and the life of the people. The contrast between the people of India today and of a century ago is all but complete in this respect. While the educational institutions of the land are

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revolutionizing the thought, the more material elements of civilization are transforming the outer life of the people.

England also is imparting to India the Anglo-Saxon conception of right, of law and of justice. In order to know how widely apart the East and West were in this respect, one should live in India a few years. The idea of equal rights to all the people, of freedom of speech, of liberty of conscience and of other similar rights which are regarded as elementary and fundamental in the West, was all but foreign to India when England established her power there. That the government itself should treat high and low, the poor ryot and the wealthy rajah, the ignorant Pariah and the cultured Brahman as one in their claim for right and protection, for justice and for favour, seemed to the Hindu absurd. It is one of the

Britain in India has been a voice commanding peace to its troubled and exhausted people. With a strong hand she has put down injustice of tribe against tribe and made impossible inter-tribal wars and raids. She has brought rest such as India never before enjoyed and has given safety to the most harmless and innocent classes, as she has peace to the most warlike and aggressive in the land. This great land of the East has thus had opportunities to grow and to develop in many of the most essential characteristics of individual and national progress. These blessings would have been impossible apart from the peace which Great Britain assured and wrought out for the land.

In connection with this we need to emphasize the various forms of progress which are an essential part of British blessing to India. We have seen that India was a stagnant land, that its people were preeminently unprogressive and ultra-conservative. England has helped her to break down many of these barriers of the past. Though India is obstinately slow in her acceptance of the spirit and blessings of progress, England has thrust upon her many of the conditions, and compelled her to enter into some of the paths of progress which will bring inestimable benefits into her life.

In like manner, the mission of England has been and is a religious one. Her Majesty, Queen Victoria, upon assuming authority in the land, issued a proclamation to the effect that under her reign all the inhabitants of India should enjoy perfect right to worship as they please and whom they please. It is true that too many of the representatives of the

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British Government in India today are so impressed with the importance of a government that is absolutely neutral in religious matters, that they have both ceased themselves to manifest any religious preference in their life and are scrupulously careful to see to it that Christians get just a little less of right and of protection than the adherents of other faiths. This they consider to be true altruism added to breadth of religious sentiment!

Notwithstanding this, nothing is more manifest in India today than that the very fact of the rulers of the land being nominally Christians adds to the prestige of Christianity in the land. The people naturally come to regard it as the State religion. What is more significant, however, is the fact that, at the basis of modern laws in that land and of the multiplying institutions of the country, distinctively

placed it among the civilized nations of the world. It has cut it asunder from its anchorage to the past and brought it almost abreast of the times. There is still much to be done and much to be desired. We shall be glad to see the day when radical steps in progress shall be taken voluntarily by the people and through the initiative of their own leaders, rather than that they should wait to have them thrust upon them, as in the past, by the progressiveness of the foreigner among them.

The people, on the whole, appreciate the blessings of British supremacy in the land. If they are not demonstratively loyal to the government, they certainly do rest satisfied in the progress which has been achieved for them.

The well known political leader of Bengal, Babu Surendra Nath Banerji, recently expressed, in the following eloquent words, the sentiment of the most thoughtful and influential natives of the country.

"Our allegiance to the British rule," he says, "is based upon the highest considerations of practical expediency. As a representative of the educated community of India—and I am entitled to speak on their behalf and in their name,—I may say that we regard British rule in India as a dispensation of Divine Providence. England is here for the highest and the noblest purposes of history. She is here to rejuvenate an ancient people, to infuse into them the vigour, the virility and the robustness of the West, and so pay off the long-standing debt, accumulating since the morning of the world, which the West owes to the East. We are anxious for the permanence of British rule in India, not only as a guarantee

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for stability and order, but because with it are bound up the best prospects of our political advancement. To the English people has been entrusted in the Councils of Providence the high function of teaching the nations of the earth the great lesson of constitutional liberty, of securing the ends of stable government, largely tempered by popular freedom. glorious work has been nobly begun in India. been resolutely carried on by a succession of illustrious Anglo-Indian statesmen whose names are enshrined in our grateful recollections. Marvellous as have been the industrial achievements of the Victorian era in India, they sink into insignificance when compared with the great moral trophies which distinguish that epoch. Roads have been constructed; rivers have been spanned; telegraph and railway lines have been laid down; time and space have been

progress is studded with many errors. But she has been faithful to her trust and has carried it out in no selfish way. The warm and deep loyalty of India bears testimony to this; for native sentiment everywhere reveals marked appreciation.

II

THE RELIGIONS OF INDIA

NDIA is the mother of religions. No other land has been so prolific in religious thought or has founded faiths which have commanded the allegiance of so large a portion of the human race. While the Aryans of the West have been content to borrow their faith from the Hebrews; Indo-Aryans have produced the most wonderful and mighty ethnic religion (Brahmanism) and also one of the three great missionary religions of the world (Buddhism). A third of the human race today cling with

The principal faiths of the land, with their adherents, were as follows, according to census of 1891:

Hindu										207,731,727
Sikh										1,907,838
Jain										1,416,638
Buddhist .										7,131,361 ¹
Parsee										89,904
Mohamme	da	ın								57,231,164
Jewish .										17,000
Christian		_		_					_	2,284,000 9

Let us consider these faiths briefly. It will be seen that Christianity has, as its followers, only one per cent. of the whole population of the land.

(a) Judaism.

The Jewish Community in India numbers only 17,000; these are found mostly in Bombay and Poonah. Perhaps the most interesting colony of them is that on the west coast in Cochin. I had the pleasure of visiting them in 1897. There are 1,500 of them divided into two sections—the White, and the Black Jews. There is a marked racial difference between the two. The Blacks were originally the slaves of the Whites as is shown by their historical documents. It is not known when the Whites came to India. Some think that they fled there during the Jewish exile. More likely they came upon the dispersion during the first century of our era. The purity of their blood and the remarkable fairness of their complexion indicate that the settlement has

¹ Nearly all these Buddhists live in Burma which is included in these statistics because it is now politically a part of India.

According to the census of 1901 there were 2,923,349 Christians.

been from time to time reenforced from northwestern countries. They are an exceedingly conservative people; and in their two synagogues, they conduct their worship perhaps more like the Jews of twenty centuries ago than do any other representatives of that race today. The day-school connected with the White Synagogue closely resembles the little school which our Lord attended at Nazareth.

(b) Mohammedanism.

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About one-fifth of the whole population of that land is connected with the religion of the great prophet of Arabia. This is a number largely in excess of the whole Mohammedan population of Turkey. It is very suggestive that this faith finds larger growth under the peaceable protection of the Indian, than under the semi-barbarism of the Moslem.

with favour this class more than the Hindus who are four times their number. They possess a great deal of religious bigotry which is intrenched behind their dense ignorance. There is a no more ignorant element than this in the population of India; only six per cent. of the men are able to read and hardly any of the women; and they seem, even today, to have a positive aversion to the schoolhouse. Mohammedanism had, during the days of its dominance, considerable influence in the land; but it did very little to improve the material, moral or religious condition of the people; and it is a significant fact that, comparing today the adherents of Islam in India, with those of Hinduism, the latter are found not inferior in life, morals and aspirations to the followers of the prophet.

The converts gathered from Mohammedanism by Christianity are few, though not so few as ordinarily represented. In North India encouraging success has been achieved by missions for this class. But in South India, where their numbers are fewer, efforts in their behalf have not been so well organised and have produced smaller results. It is a hard task to reach and to move this class, owing not only to the important truth of monotheism, which they hold with great enthusiasm, but also because of the supreme ignorance which blinds them equally to the weakness of their own, and to the excellence of the Christian, faith.

(c) Parseeism.

This faith has had adherents in India for eleven centuries. Driven out by Mohammedanism from

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their home in Persia, the Parsees found refuge in India. There are only 100,000 of these followers of Zoroaster in the world. 90,000 of them are in India; and nearly all of these reside in Bombay and its vicinity. Their faith, Zoroastrianism, is the purest of ethnic religions. It has preserved its ancient integrity and high tone much better than its sister faith, Brahmanism. Among the members of this religion are found men possessed of great enterprise, much wealth, the spirit of progress and of philanthropy and culture. They give high honour and position to their women, and in all matters of civilization are considerably in advance of even the best class of Hindus.

This religion, though from the same source with Brahmanism, has fundamental differences of doctrine from that faith. None is more marked or significant.

(d) Buddhism.

This religion is a child of India: its founder. Gautama, was the product of that land, and, next to our Lord Himself, is the greatest among the founders of religions. Buddhism arose as a reaction, twentyfive centuries ago, against the excesses of Brahmanism. It flourished wonderfully for a few centuries, and at the time when Christ was on earth, had gained supremacy over the old faith and had become the State religion in India. Owing to the Brahmanic revival, in the eighth century of our era, Buddhism was in its turn, driven out of the land, and has found refuge in Ceylon and in more eastern countries from that time until the present. Since then it has been almost entirely without followers in India proper. Of the British India possessions Burma is the only place where it is the popular faith today.

Still it is not without much influence in the land of its birth. For, Brahmanism overcame its rival faith in India only by adopting some of its most fundamental contentions and teachings. Indeed, modern Hinduism is largely a blending of the Brahmanism of old with its supplanter, Buddhism. The abundant sacrifices which Brahmanism offered were entirely abolished in deference to Buddhistic sensibilities. The doctrine of transmigration, through Buddhism, received new emphasis; and kindness to all living creatures was extolled to a supreme virtue. climax to this attitude of conciliation Hinduism finally adopted the Buddha as the ninth incarnation of Vishnu. Thus, by the irony of history, Gautama, the Buddha, found a place in the pantheon of the religion which he gave his life to overthrow;

and today many of the leading aspects of the life and teaching of the Hindus may be traced, either in source or in emphasis, to his religion.

(e) Jainism.

This religion is an offshoot, or the India remnant, of Buddhism. It perhaps represents that element among the followers of the Buddha who declined to be absorbed into the revived and transformed Brahmanic faith. Through the many centuries of their existence as a sect they have spurned every approach of the Brahmans and have largely stood for Buddhistic teaching and observances. They have differed little from Buddhists in their beliefs; for they deny the authority of the Hindu Vedas, disregard sacrifices, cultivate a high morality, believe strongly in transmigration and reverence life in all its forms.



TEMPLE OF BUDDHA'S TOOTH, CEYLON.



OLDEST RELICS OF BUDDHISM, CEYLON.

THE NEW YORK

(f) Sikhism.

This religion, if we may so denominate it, was founded by Nanak Shah in the fifteenth century. Nanak Shah was apparently an admirer, if not a follower, of Kabir, the Hindu reformer who established a sect which was essentially a compromise between Hinduism and Mohammedanism. This is the chief characteristic of Sikhism. It eschewed the polytheism and idolatry of Hinduism. It taught the unity of the Godhead, abolished caste, and enforced a high type of morality. It has, however, subsequently fallen under the blighting influence of surrounding Hinduism and has lost much of its distinctive excellence. So that, according to the census report of 1891, "the distinction between Sikhs and the rest of the Brahmanic community is mainly ritualistic. . . The only trustworthy method of distinguishing this creed was to ask if the person in question repudiated the services of the barber and the tobacconist; for the precepts most strictly enforced nowadays (by the Sikhs) are that the hair of the head and face must never be cut, and that smoking is a habit to be avoided."

However manifestly the Sikh religion is going the common way of all the new faiths and religious revolts of India—the way of reabsorption into Hinduism—it has done much to create and foster a strong national feeling. Sikhs were cruelly persecuted by the then ruling Mohammedans. But the overthrow of the Moghul Empire gave the Sikhs territorial power and they possessed the only remaining political organization in the Punjab. So that, at the advent of the British, the Sikhs were a mighty power to be

dealt with. They became the great power of North India; and during the Indian mutiny their loyalty to the British Raj was its salvation. At present the Sikh nation, warlike and valiant as ever, furnishes, perhaps, the most stalwart and invincible contingent for the Indian Army.

(g) Hinduism.

This is the religion of three-fourths of all the inhabitants of India and of nine-tenths of all those who are there reached by missionaries.

What is Hinduism? It is a mixture of Brahmanism, Buddhism and Devil-worship. As we have seen, the supplanting faith of Buddha was finally absorbed, so far as India was concerned, into the old faith. When, later on, the Brahmans moved towards the southern part of the peninsula they entered the region occupied by and largely given over to demonstary.

cially as found in South India, can be found living amicably together and without any apparent sense of incongruity or conflict the lowest type of fetishism, an ardent devil-worship, an engrossing ceremonialism, a worship of the higher Brahmanical deities, a thoroughgoing pantheism and a pure theism. I have witnessed in our district, side by side, a hideous fetish, a gross idol of a local demon, an image of Vishnu who is the best of Brahmanical gods, while in an adjacent hamlet lived families who belonged to none of these cults but who gave themselves to a belief in, and practice of, a vague theism which is farther removed from the fetishism of their neighbours than is their religion from the highest type of Christian teaching.

Thus Hinduism may be viewed as an immense cloth of many colours; which colours have been patched together without any reference to harmony or consistency. In other words, that religion is a big mass of mutually inconsistent and undigested beliefs, practices and ceremonies. It has not only mutually antagonistic philosophies, it has also three different ways of salvation, 330,000,000 gods and as many laws and customs which, though binding as the laws of the Medes and Persians, are nevertheless, absolutely wanting in consistency and in unity of purpose and teaching. In the words of Sir Alfred Lyall,—"The general character of Indian religion is that it is unlimited and comprehensive, up to the point of confusion; it is a boundless sea of divine beliefs and practices; it encourages the worship of innumerable gods by an infinite variety of rites; it permits every doctrine to be taught, every kind of

mystery to be imagined, any sort of theory to be held as to the inner nature and visible operation of the divine power."

It has been the wont of Brahmanism not to directly antagonize and overthrow the old and the opposing cults, but rather to absorb them. Note here its fundamental contrast with Christianity. It meets its rival with a smile of appreciation, then seeks to fraternize with it, after which it approves and appropriates and finally absorbs it.

In the Madura District of South India, where I have lived, the Brahmans, upon their first arrival, found all the people given to the worship of their village demons. They said to them, practically,—"We do not wish to deprive you of your devil shrines and images and worship. We will take the leading demons which you worship and marry them to our great gods and then give to them a place in our

Vaishnavism, or the worship of Vishnu. These two cults, while not mutually antagonistic, are nevertheless entirely separate—their devotees, respectively, being satisfied with their own god and his incarnation and manifestations.

The first god of the Hindu triad (Brahma, Vishnu and Siva)—has practically no shrines among Hindus today. His worship has been largely transferred to his so-called sons, the Brahmans; and Siva has, in the main, absorbed all his functions as creator. only Vishnu, the preserver, and Siva, the destroyer and recreator that have anything to do with men, the Hindus devote themselves to these two only. Siva is the "great god," the austere and terrible one whom the people fear. He is known chiefly through his phallic emblem, the linga, which emphasizes his creative activity. Vishnu is the benign god who has resorted to many incarnations whereby he might free the world of demons who were worrying and destroying our race. Siva has many manifestations; Vishnu alone has "descents" or incarnations, some of which were in brute, and some in human, form.

These two cults obtain universally throughout India. Vaishnavism (the worship of Vishnu) has many popular sects which wield extensive influence throughout the country. The one established by Vallabha-Swami, in the sixteenth century, is a worship of Krishna and is given to the indulgence of the passions and is characterised by gross licentiousness.

The sect founded by Chaitanya in the fourteenth century is one of the most celebrated, and is very popular in Bengal. It subordinates everything to

faith (bhakti) even making this more important than caste. Contemplation, rather than ritual, was Chaitanya's pathway to salvation and he gave supreme value to the virtue of obedience to the "guru" or re-

ligious guide.

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In South India the cult of the religious reformer, Ramanuja, who flourished in the twelfth century, has extensive popularity. He was a man of great thought, and his special type of Vedantic philosophy is much in vogue today. He proclaimed the unity of God under the name of Vishnu. He received converts from every caste. It is an interesting fact that nearly all, in the long list of religious reformers in India, took a position of hostility to the caste system. But it is also significant that none of these reform movements has persisted through the centuries in that attitude, but has fallen into line with orthodox

as Brahmanism, since the days of Buddha, abjures all bloody sacrifice.

Let it not be supposed, however, from the above remarks, about the multiform and self-contradictory character of the amorphous thing called Hinduism, that it is therefore impossible for us to understand and measure its nature and power. For Brahmanism, through all ages, has not been without a definite tendency, an underlying philosophy and pervasive fundamental beliefs. It is indeed more a congeries of faiths than a simple religion, like Christianity. And vet, amid all its hosts of contradictions and ways of salvation and sects and cults there have sounded, as a diapason through all the centuries, the fundamental teachings of Vedantism. A few doctrines such as pantheism, transmigration, "karma," "bhakti" and final absorption into the Supreme Soul are all but universally held by the people of all sects and divisions, however much at variance with these their peculiar beliefs may seem to be.

The prominent staple of Hindu religious thinking in all ages has doubtless been Vedantism—that subtle form of pantheism which has charmed and bewildered not a few of the great minds of the Occident also. The paramount influence of this philosophy upon all religious thought and life in India is unmistakable today, as it has been through the centuries. Of this Max Müller says,—"If the people of India can be said to have now any system of religion at all . . . it is to be found in the Vedanta philosophy, the leading tenets of which are known to some extent in every village. . . . Nothing will extinguish that ancient spirit of Vedantism which is breathed by every Hindu

from his earliest youth, and pervades, in various forms, even the prayers of the idolater, the speculations of the philosopher, and the proverbs of the beggar."

We may therefore, without hesitation, so far as Hinduism is concerned regard as philosophic Hinduism those basal doctrines and their corollaries which, from the earliest days, have been the stock in trade of all Indo-Aryan thinkers and at the same time the source and solvent of all the mysteries of their faith.

By a study of these one may easily reach the heart of Hindus and of Hinduism and can weigh and measure the forces which enter into their religious life and thinking, and can compare them with the teachings and institutions of Christianity.

This study will bring a twofold blessing to Christians of the West, especially to missionaries who have given themselves to the regeneration of India.



though hoary with age, are today all-important as the foundation upon which the many-aisled temple of Hinduism is built and (if I may change the figure) as the cement which binds the whole structure together.

A few years ago it was generally thought that Brahmanism was little else than the insane ravings of well-meaning, but unguided, or, worse still, misguided, denizens of darkness; the whole literature was considered a mass of intellectual and moral rubbish. How much the verdict of Western scholars upon this subject has changed during the last quarter of a century I need not mention. All men who have investigated the subject give today unstinted praise to the heart and intellect of those sages who produced much of the ancient religious literature of India. They will not endorse the statement of the great German philosopher who exclaimed, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life-it will be the solace of my death." And yet many claim that its truths are numerous and spiritually helpful. Hopkins writes 1:--" The sincerity, the fearless search of the Indic Sages for truth, their loftiness of thinking, all these will affect the religious student of every clime and age, though the fancied result of their thinking may pass without effect over a modern mind." And Barth truly remarks 2:-- "The religion of India has not only given birth to Buddhism and produced, to its own credit, a code of precepts which is not inferior to any other;

^{1 &}quot;The Religions of India," p. 562.

[&]quot; "The Religions of India," p. 288.

but in the poetry which they have inspired there is at times a delicacy and bloom of moral sentiment which the Western world has never seen outside of Christianity. Nowhere else, perhaps, do we meet with an equal wealth of fine sentences." Of their intellectual acumen Dr. Matheson says: "It is not too much to say that the mind of the West, with all its undoubted impulses towards the progress of humanity, has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India. . . . These have been the cradle of all Western speculations; and wheresoever the European mind has risen into heights of philosophy, it has done so because the Brahman has been the pioneer. There is no intellectual problem in the West which had not its earliest discussion in the East; and there is no modern solution of that problem which will not be found anticipated in the East."

that, coming from below, it must be shunned as a study and denounced root and branch as a thing purely satanic. This theory has entirely given way to a more rational belief. The question whether the truths of Hinduism, with those of other ethnic religions, have filtered down from some primitive revelation and are the relics of a vanishing faith, divinely communicated to some of the earliest members of our race; or whether God has directly, from time to time, guided the thoughts and answered the deep yearnings of the soul of the Indo-Aryan, is one which is still discussed. But modern scholarship is practically of one voice in maintaining that God hath not left Himself without witness among the many nations of the earth,—a witness that has indeed been comparatively feeble—a revelation that is dim and starlike as compared with the noonday brightness of the Sun of Righteousness in the Christian religion. The day has come when the Christian must accept and believe that God has been dealing directly with this people through the many centuries of their history, leading them to important truths, even though their evil hearts and worse lives have caused them, in many cases, to "change the truth of God into a lie and worship and serve the creature more than the Creator." Many of the truths which are imbedded in the religion of that land find their solution in no other hypothesis than this.

This study of Hinduism will also lead us to realize the important truth of the many points of contact between that faith and our own. A knowledge of their sympathies cannot be of less importance than that of their antipathies. And this knowledge is in-

dispensable to the Christian worker in India as it gives a new and a most direct way of approach to the Hindu heart, and a fresh and all-potent argument with them in behalf of Christianity.

This process also best illustrates the method and Spirit of Christ. Dr. Robson aptly remarks that "while no religion has done more to overthrow other religions than Christianity, no religious teacher has said less against other religions than Christ. We have from Him only one short saying condemning the Gentiles' aim in life, but not even one reflecting on the gods they believed in, or the worship they paid them. Was not this because He came not to destroy but to fulfill?"

I can refer to only a few of these common points and belief in the two faiths.

(a) Incarnation.

popularizing of their faith. And thus originated that vast system of descents, or incarnations, which have multiplied so greatly and developed so grotesquely all over the land. The common ground furnished by this doctrine to the two faiths is not adequately ap-This truth of incarnation, in its fundamental doctrinal bearing upon Hinduism, and in the strengthening of its hold, even until the present, upon the popular imagination and affection, should not go for nought in the mind of Christian critics, because of the content of the multitudinous descents, which is mostly grotesque, debasing and repulsive. They forget that the Christian doctrine of incarnation furnishes, perhaps, the best leverage with which the Christian missionary is to overturn the faith of that people, simply because the doctrine itself has been so popularized, even if debased, in India for many centuries. Christ should be none the less, yea the more, welcome to that land because the most popular god of the Hindu pantheon (Krishna) is also the leading incarnation of Vishnu.

(b) Vicarious Atonement.

In Christianity this is second in importance only to the doctrine of incarnation. In Brahmanism also it has maintained, from the first, a position of cardinal importance. In pre-Buddhistic days this found expression in sacrifices that were probably more numerous and more precious than those offered by any other people. This is partly shown by the fact that words used for sacrifice are more numerous in the Sanskrit than even in the Hebrew language. It is true that their idea of sacrifice, both as to its import

and object, was different from ours or from that of the Israelites; and indeed their own ideas also varied at different times. Under the influence of Buddhism, sacrifice, as such, was practically abandoned; but the idea of atonement for sin, which was underlying them, they practically carried over into the doctrine of transmigration. For, however stiffly they contend that, through metempsychosis, the doctrine of *karma* is realized and every soul atones for its own sin, it nevertheless remains true that the element of consciousness separates the person who sinned from him who suffers; and one becomes the involuntary atoner and the other the atoned for.

(c) Spirituality.

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It may, to some, seem absurd to bring the two faiths into anything but the relationship of contrast in this that is in their sacred writings by the too practical Westerner. We should not be blind to the lofty height of spiritual thought which we occasionally, and the deep spiritual yearning which we frequently, are permitted to witness in their books. In evidence of this we need only to refer to the powerful hold which the yoga system of philosophy and life has upon them. An intense meditativeness, a devotional ecstasy and an insight of true heavenly wisdom is the ideal of life to which the Hindu has been called from time very remote.

(d) Eschatology.

In Hinduism, as in Christianity, man is directed to look to a judgment-seat and a system of rewards and punishments in the world to come. While this doctrine again, in its development and detail, differs essentially from that of the Christian faith, it is well to call attention to it as a point of contact. breathes the spirit of karma, which, in its retributive power, has been compared by some to the doctrine of heredity, and by others, to that of fate. Karma demands the full future fruition of every act done in the body; and many re-births, with intervals of keener suffering and bliss in numerous hells and heavens, are the countless steps in the doleful fugue of emancipation—a process which is enough to appall any but the patient, stolid soul of a Hindu. And yet this weary detail of a very long and sisyphean effort to shake off this mortal coil and to enter into rest is worthy of the missionary's attention, as it represents, perhaps, the most elaborate system of eschatology outside of the New Testament. It is

also ethical in its character, and in its fundamental principles has chords which harmonize with those of the Christian doctrine.

(e) The Doctrine of Faith.

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This doctrine maintains that, by devotion to a personal god, salvation is achieved. This idea separates this doctrine from, and apparently antagonizes, the prevailing philosophy of the land—Vedantism. This cult of *Bhakti* is connected with Krishnaolatry, which is the worship of the most unworthy and licentious god of the Hindu pantheon.

Of Vaishnavism, or the worship of Vishnu, in which the *bhakti*, or faith, doctrine prevails, Sir Monier Williams remarks:—"Notwithstanding the gross polytheistic superstitions and hideous idolatry to which it gives rise, it is the only Hindu system worthy of being called a religion. At all events it



ROCK-CUT TEMFLE, SOUTH INDIA.



I believe, with not a few illustrious scholars, that this doctrine traces its origin to Christianity. Like everything else which Hinduism had absorbed, it has been considerably transmuted in the process. It has been necessarily and greatly affected and degraded by the character of the gods who have been its objects. It has been debased by contact with idolatry and error, with superstition and sensuality. And yet we trace its lineaments to its lofty, divine origin, and hesitate not to say that it furnishes a common ground of a fundamental truth of which Christian missionaries have not yet sufficiently availed themselves in their work for this people.

Hindus have also done not a little thinking in the elaboration of the doctrine of salvation. In their discussion as to the relative potency of divine grace and human agency in the salvation of man they became divided into two antagonistic schools, corresponding, very closely, to the Calvinistic and Arminian, among Christians—the Tengaliar maintaining the "cat theory" and the Vadagaliar the "monkey theory"; so called because one party holds that, just as the cat saves her kitten by seizing and carrying it away bodily, so God seizes and saves man without his own effort. This is the doctrine of absolute grace. The other party insists that the relation of the young monkey to its mother, whereby its rescue from trouble depends upon its own grasp, best represents the process of salvation in which man's cooperation is necessary.

They have also developed the doctrine of growth in grace sometimes in a very instructive way. The spiritual development from saloka (in the same world

with God) to sāmīpa (in the divine presence) thence to sārūpa (in the divine image) and finally to sāyujya (complete identity with the divine Being) bears, in some respects, a striking resemblance to the teaching of St. Paul, where he writes that Jesus was "made unto us wisdom, righteousness, sanctification and redemption" (1 Cor. 1:30).

In like manner they teach that, for the attainment of beatitude, it is necessary to pass through five stages—(1) that of sānti, quiet repose or calm and contemplative piety; (2) that of dāsya, the slave state—the surrender of the whole will to God; (3) that of sakhya, or friendship; (4) that of vātsalya, or filial affection; and (5) that of mādhurya, or supreme, all-absorbing love.

I must refer briefly to only one other illustration of the probable influence of our religion upon the faith of India, and that is in its teaching on escha-

which it inculcates for the future; for that is practically a part of the Hindu conception of the succession of the ages of their time system. According to this the present era must yield to the coming good yuga, which must, in its turn, give way to the ages of lesser good and of evil, which again will go and come in their ever-changing cycle. What seems remarkable is the form in which this idea is here clothed. The coming of the Deliverer upon a Kalki -a white horse-with his great message of universal destruction and deliverance, brings directly to our memory the Bible prophecy of Rev. 6:2; 19: 11-16, and also brings us into touch with the belief of many Christians today as to the appearance and the work of the Son of Man at the great day of His Second Coming.

The question arises as to how this avatar originated. It evidently seems to be an afterthought and of no ancient date among the series of Vishnu's descents. And following the ninth, or Buddha, avatar, which was clearly intended as a bait to Buddhists, and as a frank and full compromise with that hitherto supplanting and hostile faith, it seems natural to suppose that this tenth also came in the same way and with the same spirit as a palm leaf to another religion, even our own, whose prophetic words about the second coming of Christ could be so easily appropriated and so harmlessly adopted into the Hindu system. It thus introduced into their faith an element of future glory and triumph which the religion had not formerly possessed. Indeed this very element of aggression and conquest is one of the signs of its Western origin and Christian source.

III

HINDUISM AND CHRISTIANITY CON-TRASTED

N the previous chapter I have endeavoured to show and emphasize the teachings common to Christianity and Hinduism.

But it must not be forgotten that if their consonances are neither few nor unimportant their dissonances are far more numerous and fundamental. They meet us at almost every point of our investigation and impress us with a sense of a vast contrast.

We will now give ourselves to a brief study of these divergences.

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at points by Him whom they so ardently sought. They perhaps represent the highest reach of the soul in its self-propelled flight towards its Maker. true that orthodox Hindus variously describe the Vedas as eternal, as a direct emanation from Brahma and as a divine entity in themselves. They constitute the "Sruti"—"the directly heard" message of God to man. But the authors of the Upanishads, which are a part of Sruti, absolve man from the necessity of accepting the four Vedas and propound a way of salvation entirely separate from, and independent of, vedic prayers and ritual. The direct influence of the Vedas upon religious life and ritual in India today is practically nil; while that of the Upanishads, which are the fons et origo of the allpotent philosophy, is felt in every Hindu life, however humble.

This aspect of the two faiths is not unexpected when we remember:

(b) Their very dissimilar conceptions of God. The monotheism of the one and the pantheism of the other are clear and uncompromising. They have stood for many centuries as representatives, to the world, of these very dissimilar beliefs. Christianity inherited from Judaism its passion for monotheism, and brings the "God of Israel" very near to our race as the infinitely loving Father. It has not only emphasized His personality but reveals, with incomparable power and tenderness, His supreme interest in our race and His loving purpose concerning it.

On the other hand Hinduism derived its highest wisdom and deepest convictions concerning the Divine Being from the ancient rishis through the

Upanishads. There they accepted, once for all, the doctrine of the Brahm (neuter)—the one passionless, immovable, unsearchable, ineffable Being who, without a second, stands as the source and embodiment of all real being.

Barth truly remarks that "this is the most imposing and subtle of the systems of ontology yet known in the history of philosophy." This inscrutable Being is the only real existence, all else being illusion projected by ignorance. This doctrine of identity or nonduality (advaitha) lies at the foundation of all their religious thinking. This Being which is devoid of qualities (nirguna), because incomprehensible to man, can be of no comfort to him. In this respect the Hindu is an agnostic of a profound type.

For this mystical philosophy one word of praise is

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So that the only intimations which man has of Him are confessedly false projection of ignorance. For all practical purposes this hypothetical deity—for the very existence of Brahm is only assumed as a working hypothesis by the theosophist—is a nonentity to the worshipper. How can a being lend itself to a devout soul in worship when it is rigidly devoid of every quality that can inspire or attract the soul? This very fact has led the ordinary Hindu to seek and develop something else as an object of his devo-Hence the polytheism of Brahmanism. Let it not be supposed that there is any antagonism between their pantheism and their polytheism. One is the natural offspring of the other. The numberless gods which today are supposed to preside over the destiny of the people, are but emanations, the socalled "play" of Brâhm. Properly speaking they are neither supreme nor possessed of truly divine attributes. Even the Hindu Triad—Brahma (masculine gender), Vishnu and Siva—are but manifestations of the delight of the eternal Soul to invest itself with qualities (guna). These three gods are no more real existences than are the myriad other children of illusion (maya) and ignorance (avidya) which constitute the universe. And as they had their existence, so will they find their dissolution, in the fiat of the Supreme Soul. India finds polytheism no more satisfying than it does pantheism. There is no more assurance of comfort in worshipping 330,000,000 gods, whose multitude not only bewilders but also carries in itself refutation to the claim of any one to be supreme, than there is in the yearning after an absolute, ineffable Being which cruelly evades human

thought and definition. It is no wonder therefore that the growth of the Hindu pantheon is constant, and both follows, and bears testimony to, the craving of the human soul for a God who can satisfy its

wants and realize its deepest longings.

(c) Their theories of the universe are also divergent. According to the Bible the outer world is the creation, by God, out of nothing. To the Brahman of all times the idea of pure creation has seemed absurd. Ex nihilo nihil fit is an axiom of all their philosophies. Whether it be the Vedantin who tells us that the material universe is the result of Brâhm invested with illusion, or the Sankya philosopher who attributes it to prakriti—the power of nature; or the Veisashika sage who traces it to eternal atoms; they all practically posit that it is eternal.

Of course the Christian doctrine of creation from

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and prakriti, remove half the difficulties that he creates.

(d) Again, the teachings of the two faiths concerning man are no less divergent. In the Bible man is represented as a son of God. He is fallen indeed, but with a trace, even in his degradation, of his Father's lineaments. We follow him in his willful rebellion against his Father; he plunges into the lowest depths of sin. But we still recognise in him the promise of infinite and eternal possibilities of spiritual expansion and happiness. Indeed we find at work a divinely benevolent scheme through which he is to be ultimately exalted to heavenly places in Christ Jesus and made the heir of infinite bliss.

On the other hand, Hindu Shastras represent man as mere illusion—the poor plaything of the absolute One. For man to assume and to declare his own real existence is, they say, but the raving of his ignorance (avidya). To the practical Western mind it seems almost impossible that a philosopher should be so lost in his philosophy as to aver that he, the thinker and father of his philosophy, has no real existence—is only illusion, concerning which real existence can only be assumed for practical purposes. What must be said of the philosophy begotten by such an illusive being? Shall it not also be doomed to vanish with him into the nothingness whence he came and which he now really is, if he only knew it? Sir Monier Williams aptly remarks,—"Common sense tells an Englishman that he really exists himself and that everything he sees around him really exists also. He cannot abandon these two primary convictions. Not so the Hindu Vedantist.

Dualism is his bugbear, and common sense, when it maintains any kind of real duality, either the separate independent existence of a man's own spirit and of God's spirit, or of spirit and matter, is guilty of gross deception."

Another conception regards the human soul (*jivatma*) as a part of the Supreme Soul. This theory adds small comfort or dignity to it when we remember that this whole of which it is declared a part is an intangible, unattractive Being—devoid of all qualities (*nirguna*). If the soul existed from eternity as a part of the divine Soul and will ultimately resume that interrupted existence, what value, ethical or otherwise, can be attached to that bondage of manhood which was thrust upon the soul (or was it voluntarily assumed?)? This part of deity called individual soul certainly cannot be improved by its human conditions; and the question is not—"How

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ontology? To magnify the soul apart from human life, and to interpret human life as the self's lowest degradation and something which is to be shaken off as quickly as possible, can hardly be sound philosophy, and is certainly bad theology. It simply reduces this life into an irremedial evil, with no moral significance or spiritual value.

This leads us to the second point of contrast:—

2. THEIR ULTIMATE AIM OR GOAL.

What do these two religions promise to do for those who embrace them? The work which Christianity proposes to itself is difficult and glorious. It takes fallen, sin-sodden, man and leads him out into a new life of holiness; it opens out to him a long and broad vista of life with an ever-enlarging, blissful, activity. Christ said that He came into the world that men might have life and have it abundantly. He came not only to save the lost but also to develop all the grand possibilities of the soul to their utmost, and to launch the human bark upon a voyage of everlasting life, which means unceasing growth in all its noblest qualities, activities and enjoyments.

Hindu philosophy and faith, on the other hand, unite in commanding that human endowments be starved, qualities suppressed, activity of all kinds stayed, ambition and every other desire, even the noblest and purest, quenched. All the essential elements of life itself are to be mortified that the soul may, unhampered by its own entanglement, reach that consummation which is supposed to be final. And what is it? Who can tell? The Aryan philosopher himself stands mute in its presence. All

that we can predicate of it is not life and happiness, according to any standard of human experience known or imagined. The idea that the individual soul will finally sink into and blend with the Absolute Being as a drop of water returns to and mingles with its mother ocean may seem plausible to the philosopher; but of such an hypothetical existence we know absolutely nothing and can expect nothing that would inspire hope and kindle ambition.

In Hinduism there are heavens many and not a few hells. But unlike the places of reward and punishment connected with Christianity, they represent nothing final. They are more like the purgatory of the Catholics, and represent only steps in the progress of the soul towards emancipation.

Concerning the general view of human life, its im-

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possible. To the Hindu the question so often discussed in Christian lands—" Is life worth living?" has no interest, since it has but one answer possible. And even if the Indian sage forgets his present conditions and pessimism long enough to gaze down the long and dismal vista of numberless births to the final consummation (Sayujya)—the final union with God—he finds in that nothing which the Christian does not discover in tenfold richness and beauty in the Bible. To be partaker of the Divine Nature is a blessed reality to the Christian without his forfeiting, in the least, the dignity of self-identity and the glory of separate personal consciousness. To have the "life hid with Christ in God"; to be able triumphantly to exclaim-"1 live; yet not I, but Christ liveth in me"; to experience the blessedness and power of abiding in Christ and to realize the answer to Christ's own prayer to the Father—"that they also may be in us "—all this is the joy and hope of the Christian in a manner and to a degree utterly impossible to the Hindu whose union with the supreme spirit is the loss and end of self, including all those faculties which are capable of enjoyment.

Looking from another standpoint, we perceive that the aim of the religion of Christ is the banishing of sin from the life and the establishing of character. Sin is the dark background of Christianity. It explains its origin and reveals its universality. Its whole concern is with the emancipation of man from the presence and power of sin. To the Vedantin, on the other hand, sin, in the Christian sense of it, is an impossibility. Where God is all and all is God there can be no separate will to antagonize the divine

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Monism necessarily, in the last analysis, carries every act and motive back to the supreme Will and establishes an all-inclusive necessitarianism which is fatal to human freedom; and it therefore excludes sin as an act of rebellion against God. Much is made of sin, so called, in the Hindu system, as we shall presently see; but nowhere is more care needed than here that we may distinguish between ideas conveyed by this word in these two faiths. In Christianity the ethical character of sin is emphasized. It is described as a thing of moral obliquity and spiritual darkness. According to the Upanishads the only defect of man is an intellectual one. He is in bondage to ignorance. Plato made ignorance the chief source of moral evil and proposed philosophy as a remedy for the malady. The Vedantin differs from the Greek philosopher only in his more absolute condemnation of (anidya) ignorance as the mother of

it has aimed at a very different consummation in man from that consistently sought by Christ and His religion.

THE AGENCY AND MEANS RECOGNIZED AND AP-PEALED TO BY THOSE FAITHS RESPECTIVELY.

By what power and instrumentality are the above ends to be sought and attained? They will be, doubtless, quite as divergent as the aims themselves were found to be.

In Christianity God Himself is the agent who works out its scheme of salvation. He entered, through infinite condescension, into human life and relations in the Incarnation. He wrought, in the days of His flesh, the redemption of our race—a work which finds its climax in His atoning death. In the person of the Holy Spirit He is working and bringing to full fruition, in the hearts and lives of men, the redemption which He wrought.

Into this, man enters not as an efficient cause of his own redemption. He cannot atone for his past, nor has he the assurance within himself for the future. Hence the atoning sacrifice of Christ and the indwelling of the Spirit of God which becomes in him a source of peace, of power and of hope. Yet, in this divine work, man is neither passive nor apathetic. In the exercise of saving faith he not only appropriates the works and gifts of God but also enters into full and active harmony and coöperation with God in his own regeneration and salvation. So that the Apostle Paul aptly urges the Philippian Christians (Phil. 2: 12) to "work out your own salvation with fear and trembling; for it is God

which worketh in you both to will and to work for His good pleasure."

How different is the picture presented to us by the Hindu Shastras of the means of human redemption—a picture, however, consonant with the aims which they have set before themselves to accomplish for man. The first and all-present fact of this faith is the terrible loneliness and isolation of man in the great struggle of life. His destiny is in his own hands, and he must fight single-handed against a thousand odds in the awful battle for emancipation.

Karma is the word used to express this thought which has possessed the Hindu mind from the earliest days to the present. This word may be translated "works," and means the acts by which the soul determines its own destiny. In Vedic times the all-powerful works were sacrifice and ritual. In the Upanishads they are meditation and self-mortifi-

to prevent men from the practice lest they should rise to larger power than themselves! With the triumph and subsequent absorption of Buddhism into Brahmanism the latter abandoned its sacrifices and accepted the Buddhistic emphasis upon *Karma*, and doomed every soul to the tread-mill of its own destiny. To every human word, deed or thought, however insignificant, there is fruit which must be eaten by the soul.

It is claimed for this doctrine that it well emphasizes the conservation of moral force. Christianity also conserves, to the last, moral force; not however by insisting upon man bearing himself the whole burden, but by enabling him to cast the burden upon the Lord who graciously offers to bear the load of human guilt belonging to every soul.

Another word in India which is synonymous with large power and merit is Yoga. It is inculcated in the Yoga philosophy and is supposed to stand for a high mental discipline which speedily qualifies one for absorption into the Deity. It is manifested in the form of abstract meditation and austerity-an austerity embodied in asceticism and self-mortification. From early times this method has been held high in honour, and today is universally esteemed as the most powerful and speedy boat wherewith to cross the sullen stream of human existence. The grand object of Yoga is to teach how to concentrate the mind—an object based upon the idea that the great and sole need of man is not moral and spiritual regeneration. but more light, i. e., a clear, intellectual apprehension of things. Not only is this basis of philosophy false in supposing that such intellectual gymnastics can

finally exalt and save a soul, it is also radically defective in its general rules and practical results. No one who has studied the childish rules which are prescribed to the Yogis, or has observed in India many of even the better type of Yogis can fail to be impressed with the degradation to mind and morals which is indissolubly connected with it. Barth's observation on the processes of Yoga is eminently true. "Conscientiously observed," he says, "they can only issue in folly and idiocy; and it is, in fact, under the image of a fool or an idiot that the wise man is often delineated for us in the Puranas for instance."

Meditation upon the Divine Being and upon self is a supreme duty inculcated by Christianity. Here God is a Personality upon whom the mind can be centred and find rest and exaltation. The self also is conceived as a being with a separate and infinitely of the Triad, wield a large influence in the religious life of the masses. Yet the doctrines should, by no means, be regarded as identical or even similar in Hinduism and Christianity. It should be remembered that in Hinduism it is believed and magnified by those who also hold the law of Karma as supreme. There is hardly a Vaishmavite and Krishnaolater who does not believe firmly that his destiny is writ large upon his forehead—that nothing that this or any god may do can affect his adrishta which is that felt but unseen power working out the Karma vivaka, or fruition of works, done by him in former births. This belief directly antagonizes incarnation from the Christian standpoint, where it appears as God's mighty instrument of grace to man. Not so from the Hindu standpoint. The incarnations of Vishnu are referred to in their Shastras "as consequences of deeds which the god himself had performed. One was the fruit of sins he had committed; another of a curse which had been pronounced upon him." And yet they are doubtless frequently referred to as undertaken with a view to benefit and help our race. such was their intention it is difficult to see how that benefit could be any other than racial and temporary: for there is no intimation in any of them of its being a means for the spiritual uplifting, or moral regeneration, of one human soul.

There is no finality of blessing supposed to be in any Hindu incarnation; and it would be sacrilege to compare the character of any one of them with the wonderful incarnation of Jesus. It is not so much that many of them appear as fish, fowl and beast, and as such are devoid of moral aim and efficiency;

not a few are immoral, some of them, like Krishna, representing the worst type of sensuality and moral obliquity. Such examples, in the popular mythology of the land, have done, and are doing, inexpressible harm to the people and the country. "Like God like people"; and when the god is highly popular and conspicuously immoral the result will be correspondingly great.

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In connection with the doctrine of avatar has arisen the well-known bhakti marga-"the way of faith." Many believe that the latter was the source of the former and that both were affected by Christian teaching. In any case they are closely connected. Among many this way of love and devotion to individual gods has gained preëminence over the other two ways of salvation-knowledge (gnana marga) and works (Karma-marga)-though it should not be forgotten that bhakti itself is regarded as a

which has so powerfully helped the moral and spiritual degeneracy of India during the past few centuries. Men have attached themselves absolutely to gods whose mythology, detailed in the *Puranas* and *Tantras*, is a narrative of lust and of moral crookedness, devotion to which can mean only moral contamination and spiritual death. Such a faith, in its nature and results, can only be contrasted with a loving devotion to the incomparably holy and lovely Jesus.

4. THE PROCESSES OF THESE TWO RELIGIONS.

In other words we inquire, in what manner do they propose to attain unto their respective ends?

Christianity brings man into the new, divine life through the narrow gate of a new birth. He stands justified before God and, under the influence of the Holy Spirit, he begins that course of spiritual development which steadily progresses towards perfection in truth and holiness. He, "beholding as in a glass the glory of the Lord is changed into the same image from glory to glory even as by the spirit of the Lord." And in the fullness of his acquired, or divinely bestowed, powers he passes through the gate of death, once for all, to enter upon the full glories of eternal life beyond.

In Hinduism metempsychosis is the great process. "As the embodied soul," says the Bhagavad-Gita, "moves swiftly on through boyhood, youth and age, so will it pass through other forms hereafter." This doctrine is universally regarded as the all-potent solvent of human ills and the process which alone can lead to ultimate rest. In trans-

migration the soul is supposed to pass on from body to body in its wearisome, dismal progress, towards emancipation. The bodies in which it is incarcerated will be of all grades, according to the character of the life in the previous births, from the august and divine body of a Brahman down to a tenement of inorganic, lifeless rock. From ancient times this weary process of working out the law of Karma has seized upon the imagination and wrought itself into the very being of the people of India; so that today it is the universal way of salvation believed and taught by the Vedantin, accepted with assurance by the idolater, and the one great bugbear in the mind of even the common coolie.

This doctrine has its roots in Vedantism and is an essential part of it. The Brahman theosophist taught that all souls emanated from Brahm and must return

Though the doctrine has found a footing among other nations at different periods in their history, nowhere else has it prevailed so long and exercised such a mighty influence over high and low as it has in that land.

The doctrine is based upon a hypothetical identity of soul in different successive bodies—a hypothesis which can never be proved, and which contradicts the universal consciousness. Until that erratic Englishwoman, Mrs. Besant, appeared, no one claimed to possess the first intimation, through consciousness or memory, of a previous existence in another body. Ancient rishis and a few others were said by others to have possessed it. Strange, if such a re-incarnation were a fact, that none has ever been assured of it by any other agent than the philosopher in his search after truth. Stranger still that men in such countless millions should hang their whole destiny upon so rotten a cord-so unethical a theory-as is here involved. Why should any moral being be put through a course of discipline, or be punished, for a past of which he has no knowledge? To inflict a punishment for any conduct or thought to which the memory does not bear evidence, nor conscience furnish assent, nor the whole realm of conscious experience reveal a trace, is both unethical and in violation of the deepest laws of being.

Nor does it appear how this process, as a method of discipline, can achieve what is expected of it. It is maintained that, ultimately, all the myriads of separate souls will cross over this terrible stream of human existence and reach the further shore of emancipation. But what aptitude, or efficiency,

there can be in metempsychosis itself to reach this end is not apparent. That the soul should ultimately reach beatitude rather than absolute, irremedial, degradation through this process is merely assumed, and that without adequate foundation in reason.

In view of the well-known power of sin and its tendency to settle down, through habit, into a permanent type of character; in view of the well-attested scientific doctrine of heredity—a doctrine which easily accounts for and explains every semblance of truth in transmigration—it seems incredible that any soul in India could, through transmigration, finally emerge out of the quicksand of sin and corruption which surround and overwhelm it, especially when it is assumed that it has already passed through many births.

It should also be remembered that, at its basis, this

all disturb that equilibrium of the soul which ushers it into its final rest. "The confinement of fetters is the same whether the chain is of gold or of iron."

It is doubtless true that this doctrine has some elements of truth, otherwise it could not have survived and thriven as it has. It bears consistent testimony to the immortality of the soul. It also teaches the important truth that the soul must receive the full reward of all its deeds in a body. It is also, in a certain way, a response to that deep instinct of justice which is a part of human nature. But these cannot atone for its fundamental defects and errors. Some claim that its highest merit is that it is a powerful deterrent from sin and incentive to virtue. Beyond the remarks made above the all-sufficient refutation to such a statement is the present condition of the Hindu race itself. If any people on earth, more than others, sin with "fatal facility" and seem perfectly oblivious to the character and consequences of their deeds they are the descendants of the rishis of old and the heirs, in rich abundance, of this and its cognate doctrines. To judge this doctrine by its results in India is to pronounce it an error and a curse.

5. THE IDEALS OF THE TWO FAITHS.

No religion can regenerate or exalt men simply through a code of moral laws, or even through impassioned appeals to a higher life and threats of eternal punishment. There must be, above and beyond all this, a life which stands boldly forth as an example and inspiration to good men. The noble example of the royal Gautama did more perhaps than any other thing to disseminate Bhuddism.throughout

India. His supreme renunciation and his loyalty to truth exalted him before his disciples and transformed him into an ideal for Bhuddists of future ages. This also is a preëminent characteristic of Christianity. It is the religion of the Christ. He stands supreme in it-not merely as its Founder, Expounder and Life. He is also the embodiment of His own teaching, the ideal of life and conduct which He has brought to men. His command to all is not-"Do this or that"; but "Follow Me"-not, "Believe in this truth or another," but "Believe in Me," who am "the way, the truth and the life." For these twenty centuries He has stood before the world as the incomparable, unapproachable, perfect ideal which has wrought more for the regeneration of the world than all other forces put together.

Do we find any counterpart to this in Hinduism?

worshipped incarnation committed deeds so vile that even the narrator warns his hearers not to take him for their example. 'Listen to the story of Hari, but do not think of doing his deeds,' he says."

We look again at the sages and heroes of India with the hope that we may possibly find one who stood conspicuous among others as the perfect type of character and the helper of those struggling after a better and holier life. Here again we are wofully disappointed, though it must be confessed that there are loftier types of goodness and of self-discipline among them than we found among the gods. with no worthy ideal of life before them and no one to inspire them to better things, the wonder is that men in India have not descended to a lower level than they have. It is perhaps this very reason that has discouraged them and has led them to strive to attain unto beatitude, not by perfecting, but by destroying humanity. The renunciation and loss, rather than the realization, of self has thus become their aim and ambition. Perhaps it is for this same reason also that the votaries of this faith have constructed one of the most elaborate systems of ceremonial and ritual that the world has ever witnessed; whereby, in the absence of a high ideal and of a divine inspiration. the whole life from birth even until after death, may be directed and protected from evil.

6. THE CREDENTIALS OF THE TWO FAITHS.

Each has its Scriptures in which are found its original teachings including a declaration of its source and message to man. Beyond this general statement very little can be predicated of these two in common.

The theories of their inspiration are dissimilar. In the Bible there is no theory of inspiration taught. Its testimony to its own divine origin is indirect rather than direct. And yet the evidence, both internal and external, that the Bible was written by men under Divine guidance and inspiration is unmistakable and convincing. Whether we have regard to its prophetic utterances, its record of miracles, its plan of salvation, its delineation of the incomparable life and character of Jesus Christ; or whether we behold its marvellous power among men of all classes and of all countries and tongues—all that pertain to it point unmistakably to its divine origin.

Nor can any one fail to appreciate the beauty and sublimity of some of the Vedic hymns of the Hindus or the profound depth of the philosophic reach of the Upanishads, those sublime "guesses at truth," or the great excellence of the Bhagayad Gita which is the

When one leaves these earlier scriptures of Brahmanism and takes up the later productions—the Puranas and Tantras—he comes into a very different atmosphere, most of which is morally pestilential and spiritually degrading. The ascription of divine inspiration and special heavenly guidance in the production of such literature is nought else but blasphemy. To pass over from the study of the Bible, with its transcendent beauty, its perfect ethics, its heavenly spirit, its Divine Saviour and way of salvation, to the Scriptures of India, especially the more recent parts, is to exchange the pure air of heaven for the charnel house.

The "divine brevity" of the Bible is one of its most striking features. Few things could impress one with the heavenly source of this Book more markedly than its wonderful omissions.

How very different when we examine the countless tomes of the sacred literature of India! If the salvation of a soul depended upon the reading of even a hundredth part of these, who then could be saved? Their very multiplicity and their voluminous character debar any man, however learned, from an acquaintance with more than a small fraction of them. Moreover, among learned pandits of today the *Smriti* (traditions) are more frequently quoted as authority, and they wield a larger power over the life of the people, than the *Sruti* (revelation) itself.

In the Christian Bible we are permitted to see a progressive revelation. From age to age, and from page to page, we see new glimpses of truth and are attracted by the divine light whose illumination grows ever brighter from Genesis to Revelation.

This is what we should have expected from a Godinspired book. We should have looked forward to a gradual transition from the starry midnight of the far-off past to the rising, in Christ, of the sun of righteousness with healing in His wings.

In Hindu literature this process is reversed. The surest, I may almost say, the only, evidence we have of divine guidance in the production of this literature is to be found among the earliest productions. There we see earnestness of purpose combined with heavenly aspiration and deep searching after truth. Subsequent to this we see the light vanishing and earnestness giving place to triviality of thought, to the ravings of superstition, to the inanities of ceremonialism and to the laws of social and religious bondage. All this progress downward is in direct ratio to our distance from Vedic times.

What could be more conclusive proof of the

liberty of thought, of belief and of action, is fundamentally sacred and to be conserved at all hazards.

Hinduism is the staunchest foe of individual freedom. It concedes no right to the individual which others are bound to respect. It has erected above the individual, and in such a way as to overshadow him entirely, the stupendous caste system. And it has subordinated his every right and privilege to the whim of this demon caste. Man is its abject slave cannot swerve one inch from its dictates; and these reach down to the smallest detail of his life. If the vast majority of the members of a caste were high in their morals and strict in their integrity and pure in their beliefs, the aid to a higher life which this system might render to the individual would, in small part, compensate for its destruction of his manly independence. But caste discipline directs itself to petty forms and observances and to the perpetuation of mean jealousies rather than to the development of character.

In India alone is caste a religious institution. The Brahman merged the individual in the corporate body, thus perfecting his bondage; and he set class against class to prevent the lower from rising and to make national union impossible. Men were said to have been created differently even as different kinds of animals; to bring them together is as unnatural as it is sinful.

Thus, every man within the pale of this religion has his social, as his religious, status fixed unchangeably for him before his birth; and woe be to him who tries to shake off this bondage, or even in a small degree to kick against the pricks. No better

system than this has been devised under heaven to rob man of his birthright of independence and selfrespect. And the population of India bears, in its character and conduct, ample testimony to the truth of this statement.

(b) Connected closely with this is another aspect. The religion of Jesus fosters progress. Not only do we behold Christian nations the most progressive, we also find that as this faith obtains in its purity, so do its votaries enjoy the large spirit and results of progress, both in religion, science, the arts and in civilization. In India, on the other hand, conservatism is a fetish and custom a divine law of conduct. In the West the question asked, as men approach a certain line of action, is whether it be reasonable? Among Hindus the invariable inquiry is,—is it customary?—did our forefathers practice it? This again is the legitimate product of the caste system. It con-

wherever found. But as a means of salvation it stands alone, and will brook no rivalry nor accept divided homage.

In Hinduism, on the other hand, we see tolerance incarnate. It is true that the caste system lends itself readily to intolerance, that some of the most refined and cruel forms of persecution are conducted by it against Christians today. Yet in itself this faith has a genius for toleration. It does not go out of its way to attack other faiths. On the contrary it generally reaches forward the flag of truce and peace to them. It willingly appropriates much of their teaching and ritual. It placed in its pantheon its arch-enemy, Buddha, and has dignified many of the demons of the primitive cult of South India in the same way. And herein lie the subtle power and supreme danger which inhere in it to other faiths.

(d) It must also be remembered that the faith of India is an ethnic faith, with no ambition to reach to other peoples beyond that peninsula. This faith has a hundred ways of expelling and excommunicating its members and only one doubtful door by which it may receive outsiders, namely, by the formation of a new caste.

Christianity, on the other hand, is preëminently a missionary religion. It claims to be the universal faith. The last commandment of the Lord upon earth and the first work of the Holy Spirit upon His descent was to propagate the faith and to carry it to many lands and peoples. Hinduism is conserved by its social organism of caste; Christianity, by its leavening influence upon all that comes in contact with it, and the outreaching power of its life within.

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- (e) Another difference is observable in the fact that while Christianity is always held as a system of saving truth to be believed, Hinduism, in its acceptance, does not involve the necessary belief of any doctrine or system of doctrine. It is well understood that a man of any belief, or of no belief, may be a genuine and orthodox Hindu provided he observes caste rules and ceremonies. It has been more than once insisted upon that a man may accept Christ as his Saviour and His religion as his firm belief and still remain a Hindu if he only submit to the demands of caste. Not a few Hindus are trying to live up to this strange dual system today! And I fear some native Christians have not got rid of the same delusion.
- (f) There is also a marked difference in the moral standards of the two faiths. In a certain sense the moral code of Brahmanism, at its best, is lofty if not perfect. It enjoins a man not to lie not to steal

mentary form of morality, such as the lower classes and children are supposed to practice. It is only as we follow Jesus Christ and sublimate this code in love (Matt. 22: 37-40) that we rise to the full significance and divine content of morality. The Christian code rests not in negation, but commands a life of outgoing, active love. A lofty altruism must permeate his every act and give colouring to his whole life. Christ not only introduced and emphasized this golden rule; He taught that it was absolutely necessary (John 12:25; Matt. 5:44).

To the Hindu, on the other hand, the *lex talionis* is a law of life still enforced. See, *e. g.*, Vishnu Purana 5: 19. He never thinks nor is he commanded by his religion to think, of aught but outward conformity to a moral code which is altogether inadequate to keep, direct and inspire him in life. This difficulty is, of course, enhanced when we remember that in the whole realm of Hindu life—whether it be of gods or of men—there is no one who looms up as a perfect example. It is therefore little wonder that in India today morality is at so low an ebb and that even the code which prevails there is so sadly and universally violated.

Hopkins aptly remarks in this connection: "This Christian ideal of today, which makes fair-mindedness, liberality of thought, and altruism the respective representatives of the savage virtues of manual honesty, truth-speaking and hospitality, is just what is lacking in the more primitive ideal formulated in the code of savages and of Brahman alike. . . . In India all the factors of the modern code are entirely lacking at the time when the old code was first

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completely formulated. Liberality of thought comes in with the era of the Upanishads; but it is a restricted freedom. Altruism is unknown to pure Brahmanism."

CONCLUSION.

Considering therefore these two faiths in all their characteristics and tendencies we are warranted in concluding that Hinduism must wane and vanish. It is an ancient faith and has survived not a few storms. It has a strong place in the hearts of a great people. But the leaven of dissolution and death is mightily at work within it today. The times are changed, new circumstances are bringing in a revolution of thought. Foreign ideas, language and customs are the rage; a new civilization, the deadly foe to the strongholds of the faith is supplanting the

the western world had largely forgotten it. But this work is no longer needed. Today this truth is emphasized also by the Christian Church, and in the safe and practical way, in combination and harmony with the personality and fatherhood of God.

We can therefore look forward with confidence to the ultimate issue of this great conflict and see, through faith, the day when Christ shall reign supreme in that land.

THE PRODUCTS OF THE TWO FAITHS IN INDIA. THE HINDU AND THE NA-TIVE CHRISTIAN—A STUDY

URING the many centuries of its history and working in India Hinduism has had ample opportunity to produce its own type of religious devotee, one who is thoroughly representative of its teaching and life. This type abounds in India today and is a faithful reflection of that faith. We shall now endeavour to study that living embodiment of Hinduism. In one respect it will be but another way of studying the faith itself—per-

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of native Christians that tendency and bent which will ere long develop into a definite and settled type of its own. For the time being we can only study the native Christian as a prophecy—a prophecy not for many years to be fulfilled in all its details, and yet worthy of study both in itself and for what it suggests.

Let us consider, then, these types of the two faiths which we see in that land.

I. AND FIRST, THE HINDU.

The Hindu Devotee is a genuine product of his religion, wrought out during thirty centuries on its native heath. He stands before us as a distinct type whose characteristics differentiate him from the followers of any other religion.

It is well to remember here that that modern product-the Hindu of Western culture who is so much in evidence today in India and who sometimes comes West in flowing orange robes and turban to urge his mongrel philosophy upon our fellow-countrymen—is not the type of Hindu appreciated by, or representing, the people of that land. Neither in life nor in teaching does he represent the faith whose name he bears. He is a man who has studied Western thought and religion under the guidance and inspiration, perhaps, of the Christian missionary; and then in an ingenious way strives to interpret his own faith in the light of his Western attainments. He presents to us not orthodox Hinduism, but a mongrel doctrine and philosophy which are as foreign to the teaching of the orthodox Hindu pundit and as alien to the Hindu Scriptures as they are to

Western philosophy and faith. It is a significant fact that all these Western-travelled Hindus have first to violate a fundamental injunction of their own religion—namely, that which prohibits sea travelling to a Hindu—before they can visit the West in order to commend their faith. And when they return to their native country they do so as the outcastes of their religion, and can be reinstated only after performing a work of atonement which includes the disgusting act of eating the five products of the cow!

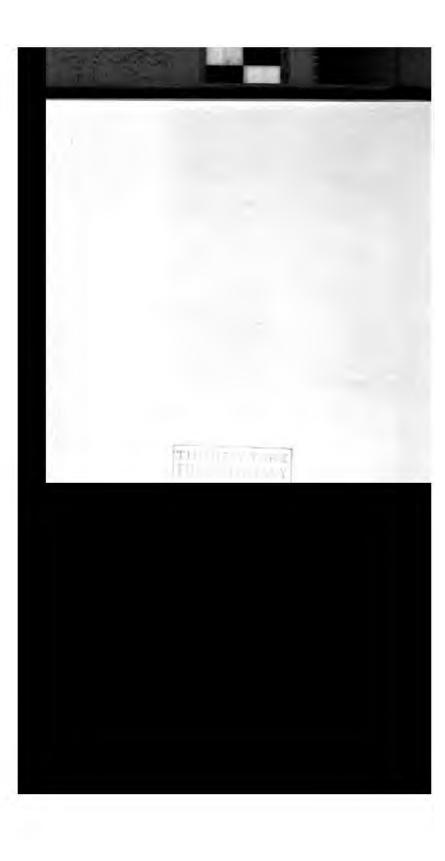
The real Hindu, who stands today as the true exponent of his faith, is a very different man. He would no more cross the seas than he would cut off his right arm; for he knows that he can remain a true Hindu only so long as he remains at home. He is a conservative of the stiffest kind. He thinks on ancient lines and swears by the rishis of old.



IDOL WORSHIP.



RELIGIOUS MENDICANTS.



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today are the inflictions, by some unknown power, for the sins of supposed former births. So that he must, through countless ages, work out his own salvation—a salvation which indeed means eternal rest; but it is a rest from all thought, emotion, self-consciousness and separate existence as well as from all work.

Within the mighty fascination of this Vedantism the people have been held through the centuries. And it is a doctrine which renders the highest morality impossible and has proved the mightiest soporific to the conscience. A few years ago a murderer in South India was being led from the court of justice to prison where, soon, he was to be executed for his crime. As he was struggling in the street with the police, a missionary accosted him, urging him to confess his sin against God and to seek his peace. Whereupon the man replied, "I did not commit the murder; it was the work of God Himself, in whose hands I am and of whom I am part." To this the missionary replied that this was neither true nor worthy, and that he would soon suffer the full penalty of the law for his crime. "Ah, yes," he exclaimed, "the god who wrought this in me and through me, will put me to death. It is all his and I am he."

Such is the line of thought which passes through the mind of the orthodox Hindu devotee under all circumstances, be they pleasant or disagreeable. And it is one of the most difficult things for him, under these circumstances, to cultivate a true sense of responsibility and a genuine conception of sin as a moral act.

(b) See again his ideals. He has many such which influence him largely in his life. Much depends upon what a man regards as the Summum Bonum of life. The supreme blessing which the Hindu ever holds before his eyes, as the highest and last attainment, is union with God. Not a union of sympathy, but a metaphysical oneness with Brâhm. To lose himself entirely in the Divine Being and thus to cease having separate thought or existence, and to pass out of the turmoil and restlessness of human life into the calm of the passionless bosom of the Eternal—this, to him, is the ideal which alone is worthy of human attainment.

Again; we, Christians, look forward to a complete self-realization, to a perfect manhood and a full rounded character as our ideal. The opposite ideal is the Hindu's. He seeks the loss of all that we hold best—the elimination of every ambition and desire,

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the two faiths is fundamental and must work for very diverse results.

In harmony with this is the other thought that the body, yea each and every body with which the soul may clothe itself, is an unmitigated evil because it is the highway to suffering and defers the final consummation. Hence, the Hindu has no respect for the body and longs for the day of final emancipation from flesh and all its ills.

How then shall the soul be freed from its many births so that it may pass out of this bondage into the final freedom of Sayutcha, or emancipation? To him Yoga, the way of meditation, represents the highest way of release. To wean the mind, through this process, from all desire and ambition and thus to reach absolute equilibrium of soul is the object of Yoga. This indeed is the only condition whereby the soul can rise above any future contact with earthly bodies.

Consequently the Hindu has, for many centuries, looked to the monastery and the wilderness as the only places where this ideal can be safely and speedily attained. To live among men, and thus to be subjected to corroding cares and to the swaying passions of human society, renders the attainment of beatification impossible. Under these circumstances the soul finds no way of emancipation. Therefore the watchword of the Hindu is, "flee from the world rather than overcome it." For the attainment of those qualities which ensure final repose he immures himself in a *mutt* or he flees into the forest where, apart from men, he gives himself to self-mortification and meditation that he may speedily find the desired

elease. At the root of this idea, as its animating motive, lies the worthy ambition of living a better life than the environments of a corrupt society favour. And with this desire is coupled the idea that a full rounded life and a perfected character are not only possible in the solitude of a wilderness but are nowhere else attainable. And thus it is, with many, a silent acknowledgment of failure and of the belief that in the rush and struggle of public life a godly, heavenly-minded character is impossible. According to the Hindu conception, a man may be successful in business matters, but he cannot be holy or fit for the highest communion with God unless he spend his time in separation from all his kind. Therefore the so-called pious and holy men of that land are ascetics. They eschew human society and seek to renounce all human good and every earthly ambition.

in India who have

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for the cultivation of which they have separated themselves. But into their ideal of life altruism hardly enters at all. It is not to do good unto others, but to escape contamination from others which is the concern of the Hindu devotee. At the basis of his higher aspirations concern for self is supreme, thoughts of others are absent.

A notable illustration of a high realization of the Eastern ideal we see in the famous Hindu ascetic Swamiji Bhaskara Nanda Sarasvati, of Benares, who recently died and to whom Dr. Fairbairn has referred so cordially. For many years he had given himself to devotion and meditation. He had subdued the body by the rigours of asceticism and had attained preëminence in self-restraint and in the highest wisdom of yoga culture. He had therefore retired from the world, spurned all its allurements, denied all its claims and devoted himself exclusively to thought and meditation. Thus immured within temple walls in the great city of Benares he was utterly oblivious to the sin and sorrow of the swarming multitudes of that city and did nought to relieve the suffering, or to improve the lives, of his fellow-beings. He died. and over his remains has been erected a shrine to which the thousands go for worship and for inspiration to attain unto that ideal of life which they believe him to have realized.

This ideal has, for centuries, taken possession of the Hindu mind, and never before did it rule with more absolute sway than it does at present.

Another ideal of life with the Hindu is the so-called "path of works." At present this term is synonymous with a life of ceremonialism. In modern par-

lance "works" means to the Hindu, ceremonial observance. His life is hedged in on all sides by a host of ceremonies and is permeated through and through with a most complicated ritual. There is nothing in the life of a Hindu devotee, whether it be eating, sleeping, bathing or travelling, which is not religiously prescribed both as to time and method. And utterly regardless of the significance of these rites or the appropriateness of them to his life, he deems their observance as essential to his salvation and finds in their daily keeping the highest satisfaction and completest assurance of his spiritual progress.

The Hindu is no rationalist in his religion. He obeys implicitly, and without question, the ritual of his ancestors and finds no interest in the scrutiny or analysis of them.

So, to the ordinary Hindu, especially to him to whom the way of meditation in the wilderness seems

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head." Nothing which he may do can affect this destiny. Nor does it seem to be a part of the divine purpose. So far as he is concerned it is an irrevocable fate. This belief manifests itself largely in his life and conduct. It is one of the inconsistencies of the Hindu's thinking that he, at the same time, worships a tribal god in whose hands he believes his affairs to be, and through whom prosperity can flow into his life for time and eternity; and yet he holds, with equal, yea with greater, persistence, the law of Karma, that is, the law of works, according to which law alone future life, both to himself and to all men, must be wrought out even to the last detail. It is strange that a man whose pantheon is so crowded as that of the Hindu, and who believes in such constant divine guidance and interference, should, also, at the same time, maintain a theory of life which practically dispenses with all divine action and makes human life the product of a blind and grinding fate. Nothing is more marked as a characteristic of Hindu thought today than a possession by the people of these mutually conflicting and contradictory views of life.

(c) Looking at the Hindu from a social standpoint we see him largely affected by the caste sytem. Not only is his life in bondage to this system, his view of life, too, is thoroughly coloured by his caste sentiments.

Just as ceremonialism covers all his personal life, even so caste observance defines for him all his social relations. There is not a tie or an influence which binds man to man that is not, to the Hindu, a part of the great and all-embracing caste system. So all-

pervasive is this social tyranny that a man dare not withstand it; yea, more, he has learned to look at it as the prime necessity of his social being and therefore invariably regards it as the highest good. He may indeed believe that, in the abstract, caste is an evil and that it has been a curse to the people of the land. But he nevertheless maintains that, as it is an ancient part, and a most important part, of his ancestral faith, it must be submitted to in all obedience and regarded as the ideal of life.

The Bhagavad-Gita is regarded today not only as the gem of all Hindu literature; it is also held up by educated Hindus as the highest authority among their Shastras. Concerning caste duties this "Divine Song" speaks as follows:

" Retter to do the duty of one's caste.

what he thinks but what and how and with whom he eats that gives him his religious status.

The Hindu regards himself as socially devoid of any right of initiative and choice; he has no will of his own. His social conscience is in the keeping of his caste. This has gained its rules from the past and exercises no discretion or judgment of its own in the social direction of its members; but it insists upon implicit obedience, by every one, to past customs which have crystallized into irrevocable laws. And to these laws the Hindu is always and everywhere a willing and an abject slave. To violate any of them is, he well knows, to be recreant to his faith and to be an outcaste among his people.

(d) The Hindu is not strong in character, as Westerners regard strength. As we have seen, his religion is not favourable to the highest development of conscience. Hence, sincerity and truthfulness are not among his strong points. Not only does pantheism undermine conscience, the example of the most prominent gods of the Hindu pantheon, leads men to prevaricate and encourages all forms of duplicity. Under these circumstances it were strange if the Hindu were conspicuous in honesty and in loyalty to the truth. And in like manner he is wanting largely in those convictions which, in the West, are so inseparably associated with earnestness, integrity and lofty purpose. If, to the Hindu devotee, religion is not a system of truth to be believed and loyally followed, but a series of ceremonies to be observed and of caste rules to be obeyed, then loyalty to truth becomes a very secondary matter and integrity of mind will be regarded by him as of no great moment.

Therefore it is that hollowness is so often found at the core of their life. Lying and stealing are all but universal. It is said in our District in South India that the regular price of a court witness is two annas (four cents); and he stands ready to perjure himself to any extent for this paltry sum. The ordinary Hindu seems too often to have a predilection for falsehood and uses truth with rare economy! There, dishonesty and petty larceny are foibles too frequently condoned because too generally practiced. Even among the higher classes-the cultured and élite-open-faced and open-handed frankness and sincerity are too rare. Hypocrisy and duplicity are too often cultivated as a fine art. It seems to be the pride and pleasure of an Oriental to conceal his mind and purpose and to say and do things by the greatest indirection possible.

the other kind. And this is only a part of the larger subject of the prevalence of social immorality in India—an evil which is largely fostered under the protection of the religion of the land. When Lord Dalhousie, the Viceroy of India, was considering an act for the suppression of obscenity in the country, he was compelled by Hindu sentiment to exempt all temples and religious emblems from the operation of the act! What better commentary could one desire upon the source and prevalence of this vice in that land? When such an evil is intrenched behind the religion of the people and is symbolized and fostered by its emblems and ceremonies—when tasies, or women dedicated to the Hindu gods and temple worship (there are 12,000 of these in South India alone), constitute the public characters of the landthen the hope for the purification of life is at the lowest ebb.

It is also very rare that one finds a Hindu whose convictions and loyalty to certain beliefs are such that he is willing to suffer in their behalf. That masculine vigour and manly persistence under difficulty in maintaining what he believes to be right and true is not germane to the Hindu character.

On the other hand, the Hindu is strong in the socalled passive virtues. In harmony with his religious beliefs, patience and meekness and endurance of evil have become second nature to him. This side of his character has, indeed, received undue emphasis during the many centuries of his history. He cannot understand the rush and impatience, the push and aggressiveness of the Westerner any more than he of the West can understand the Hindu's cool,

quiet, patient, bearing under most trying and adverse circumstances. He has a large lesson to teach us in the art of self-control and in the ability to endure with complacency evils which cannot be remedied.

Thus as we look at the Hindu from the various standpoints of life and character we see how strange a compound he is, and how unlike the man of the West at nearly all points in our examination. He is preëminently weak where we are strong, and he manifests strength where we seem to need it most. His religion has developed within him traits and tendencies which, through these many centuries, have wonderfully wrought in his life and character, and have largely made him what he is today.

Moreover all this enables us to see what a serious problem Christianity has in hand in India today,

more than a quarter of a century. But as we compare these recent accessions to our faith with those Christians of a second, third and fourth generation we are much encouraged by the growth in Christian character and principle which is taking place. often studied these differences between the recent convert and the Christian-born member of the community. I have also compared those of the second, with those of the third and fourth, generation of Christian heritage; and I have been much encouraged to see that our faith is adding to its power over the life and character of the native Christian community as the years and generations increase. And if the work continues, with the present insistence and vigour, it will not take many generations more before Christianity will have become thoroughly indigenous, because it will have developed a type of character in that land fully in harmony with its own genius and teaching.

It is necessary, however, in considering this question, that we remember specially that the antecedents and the environment of the native Christian have been entirely Hindu. His ancestral faith has coloured, and must colour, largely his religious preceptions and conduct. Let it not be thought that, when a man abandons Hinduism and becomes a Christian, he thereby, once and for all, drives out of his mind all those prepossessions, prejudices and superstitions which he has inherited from the past. It will take a long time for him to separate himself from these and their influence. Many of them will probably cling to him during his whole life. It is as much as we can hope that Christian truth will take increasing

possession of his mind and gradually supplant the old and unworthy beliefs of Hinduism.

There are moreover certain elements of truth in that old faith which we do not care to eliminate from his mental furnishing, but which must find new adjustment and be properly located in the new religion which he has adopted.

It should also be remembered and made prominent in our consideration of this subject that the people of India are an Oriental people and are the children of the tropics and, as such, will always remain and must remain very different from us of the Northwest. Their climatic and meteorological conditions, their outer, physical life, their social customs and the trend of their civilization, have always been, and will continue to be, far removed from our own. Nothing could be more fatal to our success in our effort for

with one bound into the full possession of a high civilization and be clothed upon with some of those beauties of western life and character which we inevitably associate with the term, "A Christian Gentleman." They, indeed, become truly and sincerely the disciples of Christ; but they will, at the same time, manifest some of the crudities and weaknesses of the low social grade of which they have been and still remain a part. They should not be judged by standards Western or of a high civilization.

Looking, then, at the native Christian of India let us have regard to his condition socially, morally, religiously and spiritually.

(a) Studying this product of the Christian faith in that land from a social standpoint we find encouragement. He differs from his Hindu neighbour by a growing freedom from the trammels of caste. He feels, in his best moments, that caste has been and continues to be the greatest curse of the land, that he has been emancipated from it, and that he is ambitious to enjoy the liberty wherewith Christ has made him free. And yet, unfortunately, he does not remain constantly in the possession of this sane mind. The roots of the caste system have reached down into the lowest depths of his being. Even at times when he believes that he is absolutely independent of caste considerations, there is in him a blind persistence which clings to caste bondage. I have often felt that Hinduism can be dispensed with by our convert with vastly more ease in all other particulars than in its caste feelings and affiliations. This relic of the past clings to him with a tenacity which is phenomenal and most sad. Though everyearnest and an efficient Christian and the brethren, this remnant of Hinduism in turns to rob him of the joys and bles. Christian birthright. I have seen this disfigure what would otherwise have but the christian character. I have witnessed prospects of Christian congregations do to stagnation and death. I have know the arm and deaden the heart of mor Christian worker.

All this is inevitable when we ren mighty influence and the long continued of caste in that land. But even at this post the missionary finds the greatest discouthere are marked signs of progress. So missionary fought this evil alone there was of success. But, during the last few year science of the native Christian Church itse roused on this question. The Indian Cl day, as never before, has the conviction caste evil saps the spiritual life of every m of every church which entertains it, and the supreme duty to fight it steadily in his shome and church. And there is an entertain to the supreme and church. And there is an entertain the supreme and church. And there is an entertain the supreme and church. And there is an entertain the supreme and church. And there is an entertain the supreme and church. And there is an entertain the supreme and church.

development before the native Christian can be said to be freed from this most subtle curse of the ancestral faith.

The old Hindu Joint Family System is the fostermother of the caste idea, and it is cheering to see native Christians increasingly abandoning that system for the Western idea of home which encourages thrift, independence and liberty among the various members of a family and clan.

In India, for many years to come, this blight of social narrowness, exclusiveness and divisiveness will affect more or less the native Christian character and give colour to the native Christian Church. For centuries it may prove the weak spot of Indian Christianity.

(b) Morally, the native Christian develops slowly. One writer has recently claimed that the Christian of India manifests little, if any, preëminence over the Hindu, in this respect. This is not true. He is certainly moving forward and upward morally. But it should be remembered that moral character is not one of the first results of Christian conquest among such a people. It is rather the highest and last fruit upon the tree of Christian life. It should not be forgotten that what we regard in the West as the high moral traits of a Christian gentleman are the product of more than 1,000 years of Christian living.

The native Christian manifests, in this respect, the weakness of his antecedents and his environment. When we remember that weakness of character to which we have referred as belonging to the Hindu it is not surprising that the native Christian, who is daily surrounded by men of that faith and who im-

bibes the atmosphere of that religion, should largely be affected by the same evil. A few years ago an English barrister complained to me of certain Christian witnesses who had given evidence in a case recently conducted by him in Madura. "I hate to have your Christians as witnesses in any of my cases," he says; "for whenever they venture to give false evidence they instantly falter and stumble and are caught by the opposing counsel. A Hindu, when he gives false evidence; will tell a straight and a plausible story. But your Christians are too much affected by twinges of conscience." What was embarrassing and annoying to him was encouraging to me! That our Christians should occasionally give false evidence did not surprise me; but that they, in this matter, should be differentiated, by this disinterested observer, from Hindu witnesses is a reliable testimony in favour of their growing veracity.

other. Hindu society is not only largely demoralized by this evil, there is also no public sentiment against it. But, under the influence of a growing sentiment in behalf of chastity and purity, the evil is gradually diminishing among our native Christians.

One source of moral depravity in Hindu society is the prevalent belief among them that there is no necessary connection between piety and morality. Their faith maintains that a man may be an ardent and worthy devotee, and at the same time trample under foot every part of the decalogue. Indeed the immorality of their religious ascetics is as noticeable as their profession of piety. Nobody there questions their lofty faith, their deep piety, their supreme devotion to their gods; nor will any one hesitate for one moment to charge them with every vice and sin in the human catalogue. Such is the Hindu mind that it can and does believe that these, to us, inseparable elements of a noble life, can be severed and found absolutely apart. In India, today, the moral people are largely the non-religious; while the ostentatiously religious are the publicly immoral ones.

It will take a long time for this fundamental and universally prevailing error to lose its grip upon our Christian people in that land. We find, not infrequently, in the Christian community, men and women living in unrighteousness and at the same time believing that it will be overlooked in the Divine account because of their zeal in Christian advocacy or their offering for the Christian cause. Perhaps this land of the West also is not free from such a delusion! We endeavour to teach them, in the language of the Apostle Paul (1 Tim. 3:9), "to hold the

mystery of the faith in a pure conscience"; and we emphasize the supreme truth that faith and conscience, piety and morality are one and inseparable.

(c) Religiously, the native Christian is slowly shaking off the clinging brood of superstitions which he inherited from Hinduism. Our most recent converts have often a tenacious belief in the efficacy of some of those childish superstitions and charms which were largely their main stay in their ancestral religion. In most cases these are not a matter of faith so much as of inheritance which have become more than a second nature to them. Idolatry may be abandoned, belief in Hinduism as a saving faith may be thrown to the winds, Hindu ritual may lose its charm; but the many little superstitions which are connected with private life and social customs have still a quiet influence and a lingering power over them. These

in favour of a conviction of the power of the inner life of faith.

And yet it should be constantly kept in mind that ceremony and ritual must always find a larger place in the religious life of India than in that of the United States. The inhabitant of India is tropical and poetic in temperament. He beholds things, and appreciates and appropriates spiritual blessings, more through the help of forms and ceremonies than does the man of the West. A rite appeals to his nature more strongly and lends to him greater facility in getting at its underlying truth and antitype than it does to Indeed it is his nature to look at Christian truth through the eyes of a poet; and ceremonies consequently convey to him the largest significance and are more revealing of the spirit within. We seek divine truth and spiritual blessings more directly than It would be therefore a mistake for us to expect that practical, unpoetic mind of ours in the Oriental, or to present religious truth to him in its nakedness, unadorned and unenforced by rite and ritual. been, and, to some extent, continues to be the fault of our Congregational Missions in India that they try to lift the native Christian to those dry, unadorned, simple forms of religious service which indeed satisfy the missionaries, but which ignore the great difference of nature and temperament between themselves and the converts. It should be remembered that in India people think vocally. Even as they must and do read aloud in order to read intelligently, so must they worship aloud in order to worship feelingly and thoughtfully. Hence the wisdom and urgency for them of a ritual and a responsive service.

(d) Spiritually, the Indian Christian is slowly and surely developing on definite lines of his own.

The simplicity of his faith is beautiful. He has none of those questions of doubt or misgivings of unbelief which are so prevalent in the West. He takes the Bible in all fullness of acceptance. His prayers are not crossed and frustrated by any rationalistic theories, but have the simplicity of childish directness, filial trust and full expectancy. Nothing has touched me more in my contact with native Christians than to feel the directness, simplicity, unquestioning trustfulness of their prayers even in times of greatest adversity.

The native Christian possesses a mystic temperament. The inhabitants of that land, through many centuries of training, have become natural mystics in religion. This national heritage the native Christian

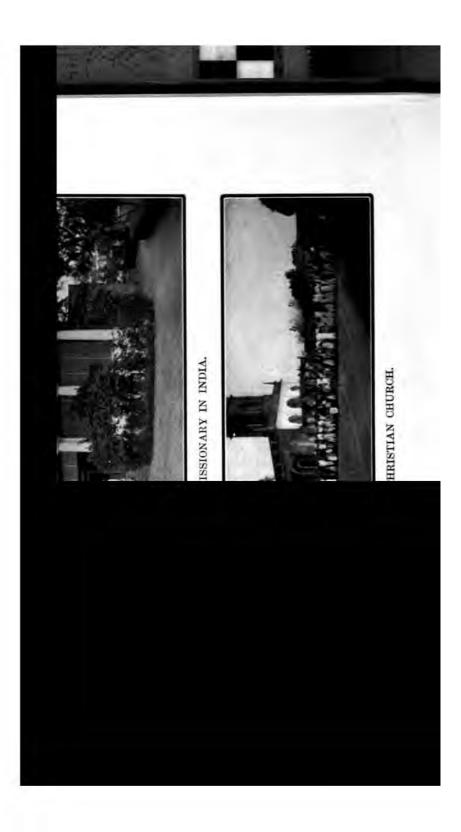
practical or indeed as spiritually sane as his brother of the West, he will probably illustrate more of the hidden mysteries and power of the spiritual life. In this respect the spiritual power of the East and that of the West will be, in their separate emphasis, mutually complementary.

The Indian Christian, true to his native temperament, is and will continue to be strong in the socalled passive virtues, and weak in the positive or aggressive ones. Patience, meekness, gentleness, endurance—these are the graces which preëminently adorn him and which give colour and shape to his religious character. Here, again, his life will be very different from that life which has characterized, thus far, the Western Christian. The masculine virtues of assertion, boldness, aggressiveness have characterized the West. We have been strong and continue strong in that aspect of our faith which we associate with the words assertion and attack. The West has. true to its environment and training, developed Christian character mostly, I will not say exclusively, on the positive side of life. The equally important passive virtues we of the West have much neglected if not despised as weakness. The East is even today manifesting the blessedness, and the native Christian will increasingly illustrate, the beauty and potency, of the passive virtues—of the spiritual element of endurance and non-resistance. He will show to us that a true and perfected character—a character molded after that of the divine Exemplar must have also, and with equal emphasis, the sweet and feminine passive graces of life as an essential element. In India today the Anglo-Saxon is wont

to speak with contempt of "The mild Hindu." That mildness which we are too apt to despise contains the germs of that half of Christian character which is too largely wanting in the spiritual life of the Anglo-Saxon and which the Christian Church of India will increasingly illustrate and gradually seek to respect, honour, and ultimately, to adopt.

Thus, speaking broadly of the native Christian of India today we find him almost as much a product of heredity and environment as he is of Christianity. He holds out Christ before himself as his ideal of life, and His words as the all-satisfying truth. He seeks in His redeeming work rest and salvation of soul; but many of the deepest yearnings of his heart come to him through old channels worn out by his ancestral faith. Hinduism gives more or less of colouring to his religious thought and aspirations; and





time not a few of the religious vagaries which infest: our land such as Christian Science and Theosophy, have chiefly come to us from India. At least, whatever of philosophy they may possess, and all of the occultism and mysticism which they court and magnify, are thoroughly Eastern and Indian. And from the popularity of such movements in this land it would seem as if the boast of some men that Hindu thought is invading the West is partially true. the invasion which I desire and expect, in the not distant future, is the invasion of an Oriental Christian thought, Christian life and Christian character. This will come in its time as truly as, and much more fully than, the other has come, and it will do this country as much good as the other is now doing evil.

As an illustration of what I mean in reference to the influence of Eastern thought upon the West I would prophesy that ere long the Indian Christian Church will formulate for itself and enunciate to the world an advanced and helpful doctrine of the Holy Ghost beyond anything that the West has enunciated. India, which for these many centuries has been the home of an all-prevalent spiritual pantheism, when it comes to elaborate the doctrine of God, from a Christian standpoint, will give as much emphasis to His immanence as the West has given to His transcendence. God with us and in us and working in all creation, even the Holy Spirit of God,-this is the conception which the Indian Christian will elaborate and illuminate beyond anything that the West has thus far attempted.

There is danger, today, and it is inevitable, that

missionaries from the West be too ambitious to occidentalize the native Christian community, ignorant of, or indifferent to, the grand possibilities of thought and of life which lie in Eastern character and teaching. It is much easier to thrust upon them everything Western than it is to appreciate and to conserve many things Eastern. The future missionary will learn wisdom from the past and will enter upon his work with less depreciation of things Oriental and with a larger desire to conserve to the utmost Eastern habits of thought and social customs, so long as, and so far as, they can be made the vehicles of Christian thought and the channels of Christian life. Herein must lie the best means for a speedy coming of the Kingdom of Christ in India.

THE WOMEN OF INDIA

HE condition of its women is the truest test of a people's civilization. Her status is her country's barometer.

The one hundred million women of India admirably reflect the whole social and religious condition of that land. There are more nations in India than are found in all Europe; they also present a greater diversity of type. Between the aboriginal tribes which treat the weaker sex only as a beast of burden, and the Parsee community which holds its women in the highest consideration and furnishes them with a liberal education and large opportunity, there are many intermediate tribes and nations which regard their women with varying degrees of consideration and of contempt.

Of all Scriptures the Zend Avesta of the Parsees is the only one which furnishes woman, from the beginning, with absolute equality with man; and that position she has never lost among the Parsees. But the Parsees in India are a mere handful.

The Hindu woman constitutes four-fifths of the total number of her sex in India; and her condition is fairly uniform everywhere and conforms, in varying degrees, to a type whose characteristics are easily recognized. She has come down from earliest history. We recognize her everywhere in the pages of

their ancient literature, in their laws and legends; and we behold her in all the manifold walks of modern life. For nearly a quarter of a century the writer has lived as her neighbour, gazed daily upon her life, wondered at and admired her many noble traits which have been preserved under the most adverse circumstances, and grieved over her weakness and her many disabilities.

In ancient times, the position of woman in India was one of power coupled with honour. Today the power remains, but the honour has been largely eliminated.

1. In ancient Vedic times woman enjoyed many distinctions and revealed great aptitude. She joined her husband in the offering of domestic sacrifices and sat as queen in the home. Some of the sacred hymns of the Rigveda were made by her and have

vara of the lovely princess Draupadi. It was the occasion when she had attained womanhood and was entitled to the right to choose her own husband. How graphically are the royal suitors described as they press their claims to her heart and hand in knightly tournament. It is one of those scenes which reveal woman in the possession of some of her most queenly rights and attractions.

The ancient ideals of womanly character have come down the centuries writ large in their songs and annals; and these ideals are today held as dearly, and are loved and sung with as much ardour, as at any time in the history of India.

Every boy and girl of that land, today, knows the lovely Sita, wife of the noble and heroic Rama,—how, while in the power of the terrible Ravana, and at risk of life, she withstood every temptation and lived in unspotted purity and in supreme devotion and faithfulness to her royal lord.

Who does not know of the faithful Saguntala, whose legend is woven into one of the most beautiful and touching love stories the world has ever known. This drama was the first translation from Sanskrit into the English tongue and elicited the astonishment and lively admiration of such a man as Goethe.

India has always boasted of the constancy and devotion of the beautiful Savitri to her beloved Sattyavân. After the death of her husband, she followed his soul into the spirit-world with fearless devotion and pleaded with the King of Death with so much passion and persistence for his return to life that he was finally restored to her in youthful vigour.

These are some of the stock illustrations of the model wife used everywhere and at all times in India. And they have had an extensive and wonderful influence in the molding of wifely ideals.

It is, as we see, a glorification of devotion, faithfulness, constancy—traits that have always beautified the character of the Hindu woman. It is true that, apart from her husband and from the kitchen, woman has had few ideals urged upon her in that great country. Her ambitions have not crossed the doorsteps of her house and home. She is measured entirely by her relation to her husband or children. She is her lord's companion and servant. Love to him is the wand which alone can transform her life into gold. Her usefulness and her glory are the reflections of his pleasure and of his satisfaction in her. She has no separate existence. Apart from man, she is an

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ideals of personal beauty. Though the Aryan type of countenance may not largely differ East and West, there are touches of expression and shades of beauty which correspond respectively to the different ideals in both lands. May they not have created the ideals themselves?

The most common results of a Hindu woman's toilet are the smooth hair, the blackened eyebrow, the reddened finger-nails, the pendent nose jewels, the bulky ear-rings, the heavy bangles for ankles and arms. Without these, life, to the Hindu belle, is not worth living. On wedding occasions, among the common folk, red ochre is also daubed over the throat in ghastly suggestion to the Westerner; but in glorious attractiveness to the native of the land!

West and East associate a fair complexion with highest beauty. A fond Hindu mother once came to the writer moaning that she could not find a husband for her daughter because she was "too black!" The young man of India puts a premium upon every shade of added lightness of complexion. His taste is reflected in the universal feminine custom of using saffron dye to lighten the complexion upon all festive occasions.

The clothing of the woman of India is exceedingly attractive. Her pretty garb sets off admirably the beauty of her person; and, both in inexpensiveness and grace, and in its contribution to health, is far better than the complicated extravagance, the heavy encumbrance and the insanitary tight-lacing of the West. The women of South India dress with a view to comfort in the tropics; but they have also, in a most remarkable degree, conserved appropriateness,

beauty, and simplicity in their robes. The possibilities of the one cloth, which is the full dress of the South Indian woman, as a modest garment and as a charming full-dress equipment would be a revelation to the much dressed votary of the West. In the arranging of this cloth there is considerable scope for ingenuity and for æsthetic taste; although, in this matter, the rules of each caste furnish an iron etiquette which must be followed by the women. Indeed, the tyranny of Worth in the West is nothing as compared with caste tyranny as the Fashioner of the East. This is accounted for by the fact that a woman's dress must be arranged in such a way as to publish abroad her caste affiliations.

Woman has a vast influence upon the life of the people of India. In no other country has she relatively exercised more power. All this notwith-

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able significance, that, in India today, the religious influence of woman is paramount. She is the stronghold of Hinduism at the beginning of this twentieth century. Man, under the growing influence of western thought, civilization, and faith, has largely lost his moorings and is growing increasingly insincere and a trifler with religious beliefs and institu-The woman, on the other hand, is a contions. servative of the conservatives. In her superstition she is deeply sincere; her faith has no questionings, and her piety shapes her every activity. Were it not for the women of India, Hinduism, with all its vaunted philosophy, its wonderful ritual and its mighty caste tyranny, would, within a decade, fall into "innocuous desuetude."

It is a significant fact that in the religion of no other people on earth does the worship of the female find so prominent a place. In many parts of the land Sakti worship, or the worship of goddesses, is widely prevalent and almost paramount in influence. It is really the worship of power under a female form; and the power which these goddesses exercise is mostly malevolent in its character. The terrible wife of Siva, in all her dread manifestations, is the most popular deity, because the most feared in the land.

It is natural to inquire whether this characteristic of the Hindu pantheon is not a reflection of the Hindu mind as to the influence of woman, and as to the belief of man in the evil character of that influence. As is the place and power of woman among the men so is the character and place of the goddesses in the pantheon of that people.

The famous religious reformer Chunder Sen, though he adopted and used the Lord's Prayer, changed the form of address from the masculine to the feminine and said, "Our Mother who art in heaven!" The adoration of the female in Hindu worship was never more marked than at present. What has Christianity to meet this bent of the Hindu mind? Or should it be discouraged as an element in worship? The Romanists meet it by exalting and giving preëminence to the Virgin Mother. The Protestants have nothing corresponding to this.

Socially, the Hindu woman is a reactionary of the most pronounced type; she opposes social reform at all points—nowhere more than when it is directed to ameliorate her own condition. Religiously, as we have seen, she is the slave of man by law and teaching; yet she rules her household, even in these mat-

ters with an iron hand

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As man has narrowed the scope of woman's life in that land, so she has given it intensity of power.

And what is more significant, she has become supremely contented with the narrow sphere which man has grudgingly given her. And, for this very reason, she combats every endeavour, on the part of her friends, to release her from her bondage and to increase her opportunities and blessings in life. The old triple slander perpetrated upon India, to the effect that "it is a country in which the women never laugh, the birds never sing and the flowers have no fragrance," is a falsehood in all its details. Hindu women have as merry a laugh as their sisters in any other land. They have learned to make the best of their lot and to rejoice in it.

Since the time of the Mohammedan conquest, and probably long before, the higher class of women have mostly led a life of seclusion. This is preëminently true of the northern parts of the country where Mohammedan influence was strongest and the Hindu had carefully to protect his wife and daughters from the coarse Mussulman. In South India this seclusion is very rare and observed only among the most aristocratic. The common woman of India finds ample freedom of intercourse in her town and village, and figures conspicuously at the great religious festivals of her land.

Generally speaking, woman is the redeeming feature of India. She is the ideal home-keeper and housekeeper. Usually, she is devoted to her husband, a passionate lover of her children, the conserver of society, the true devotee in religion. Her lord and husband has been taught, from time immemorial, to

keep her in obscurity and to surround her with the screen of ignorance and narrow sympathies; but she has magnified the work assigned to her; her excellence has shown far beyond his; and, in her bondage, she has built her throne from which she has wielded her sceptre of love and goodness over him.

She has never aspired to realms not granted to her by her lawgivers. The modern aspiration of the "new woman" of the West does not appeal to her. She asks only to be let alone in her narrow but, to

her, all-sufficient sphere.

2. But, after all we have said, or can say, of the power of woman in India, it still remains that, in no other land, has she suffered such marked disability and deeper injustice. If her goodness has shone out of her darkness, it has only served to reveal the more the sadness of her position. She bears in her condi-

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"Educating a woman is like putting a knife in the hands of a monkey."

These are a few of the many proverbs which characterize woman in one vernacular only. Every other Indian tongue equally abounds in proverbial expressions which brand a woman as one of the greatest evils of the land. Sanskrit writers have exhausted vituperative language in describing woman. They represent her as "wily, hypocritical, lying, deceptive, artful, fickle, freakish, vindictive, vicious, lazy, vain, dissolute, hard-hearted, sinful, petty-minded, jealous, addicted to simulation and dissimulation. She is worse than the worst of animals, more poisonous than the poison of vipers."

These proverbs do not necessarily reveal the depravity of the Hindu woman; but they do testify unmistakably to the estimation in which she is held by man.

The ignorance of woman there is dense and is probably a fact which closely connects her with the proverbial expressions concerning her. Her illiteracy is not an incident in Indian life. It has been, through the centuries, a settled policy of the land. At the present time only one woman in two hundred can read and write in that land of progress. The remarkable thing is, not that so many are illiterate, but that even a few have been taught at all, in view of the attitude of the Hindu mind towards her. In ancient times there was little to learn, in India, apart from religion; but it has been the strict injunction of their Shastras and religious instructors that no man shall, under penalty of hell, teach to his wife or daughter the Vedas which are the purest and best

part of Hindu Scriptures. Any form of useful knowledge was considered dangerous in her possession.

It is not that woman is wanting in capacity. She is as bright and as teachable as her brother. All that she has needed, educationally, has been opportunity; and this, society has denied her, and this has done injustice not only to her but, still more, to itself.

Infant marriage has been, for many centuries, a crying evil in that land. This has brought to woman a train of evils which have made deplorable her condition above all the women of the earth. This custom originated, probably, from a sense of kindness to the girl herself. It was the expression of a desire on the part of the parents to insure their daughter, at an early date, against failure to attain that which all Hindus regard as the summum bonum of a woman's life—marriage. But, in their short-sighted policy,

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Much effort has been put forth in India, by Westerners especially, to make infant marriages impossible, or at least unpopular. But, little success has thus far attended this effort.

A small meed of alleviation was gained with much effort in 1891. It came through the passing of the "Age of Consent Bill" whereby the age of a girl's consent to cohabitation was raised from ten to twelve. To a Westerner, the blessing acquired by this bill seems in itself a mockery and only reveals the appalling cruelty of that people to its girls.

It has been found impossible to touch, much less remove, the gross evil of infant marriage itself, the custom which opens wide the door to other ghastly evils.

The greatest of these is that of virgin-widowhood. If men will perversely marry their infant daughters to small boys, it is sure that a considerable proportion of the boys will die before their marriage is consummated. Thus, annually, thousands of these poor girls, who are in absolute ignorance of the situation, are converted into virgin widows whose condition, upon the death of their husbands, is instantly changed from one of innocent childhood pleasure into a sad, despised and hated widowhood. For, the parents of the boy sincerely believe that it is her evil star which has killed the boy whose destiny was blended with her own. And henceforth she is regarded, not only by the parents concerned, but by society in general, as an accursed person, hated for what has happened to her husband, and also a creature to be shunned. Her presence must not be allowed on any festive occasion, lest its evil influence bring sorrow

and death to others. Thus a child of four or five years may suddenly have her prospects blasted, her life embittered and her company shunned by the whole world, with none to befriend, to cheer or to comfort her. There are two millions of such sad and injured ones in India today. Their cry goes up to God and to man in inarticulate appeal for relief and redress against a social custom and a religious rule which consigns them, in their time of greatest innocency, to a life which is worse than death itself and which robs them of the protection, love and sympathy which the whole economy of heaven and earth should guarantee to them.

Coupled with this terrible fact is the other, that woman *must* marry in India *anyhow*. No disgrace and misfortune can befall a woman, according to Hindu ideas, equal to that of spending her whole life

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name or hope among men! A state of society which renders such a condition of things possible is not only a disgrace to any community, it is a monstrous evil against the womanhood of that community. Is it any wonder, then, that so many of the women of India, under these circumstances, should commit suicide? Is it strange that a wife, in such a land, should find it best to obey and submit to the indignities of the worst kind from her husband? And is it remarkable that the Hindu widow, rather than endure the neglect. the temptations and the obloquy of her widowhood, should have preferred to practice Suttee and to end her miseries upon the funeral pyre of her husband? When we remember that their system consigns onefifth of all the women of India-more than 20,000,000 souls—to this despised and ostracized widow class, we realize the depth of evil which flows from the system.

There is still another cruel injustice inflicted upon the womanhood of India. Many thousands (there are 12,000 in South India alone) of her daughters are dedicated in infancy to a life of shame in connection with temple worship in that land. These women, the so-called "servants of the gods," have been mostly dedicated by fond mothers to this wretched life as a thank offering to the gods for blessings received. This seems very strange when it is known that all such girls thereby become public characters. The "Dancing Girl" of India is thus shut up to her evil life by those who love her most; and her religious profession becomes to her the highway to perdition and a bitter curse to society. Recent effort has been made, in Bombay, to save such girls by making

insult committed against the wom and to the coupling of their own rigods with the ruin of the soul and thousands of the daughters of the land

It is not remarkable, under these that among all the people of India daughter is the most unwelcome of d. The evils which surely await her, a possibilities of sorrow and suffering ther, the great burden of expense a which her training, and especially her entail upon the family—all combine birth a much dreaded event.

The large expense, in the shape of dowry and the wedding expenses wh incurred among nearly all classes in co the disposal of their daughters, only m tion the more emphatic.

The practice of infanticide, so exte in India, was the direct result of For instance, among the noble rac in North India it was found, som that, in a community of 30,000, the single girl!

be found unless the father of the girl is prepared to pay highly, and the marriage of a daughter may mean the ruin of a family. Rather than incur this danger, the Rajput preferred that his daughter should perish. And though the government has enacted stringent laws against this custom, it is not entirely eradicated yet." 1

Thus the Hindus have wittingly and unwittingly placed many of the most serious disabilities of life upon their women. And the greatest evil of it is that the woman has become so hardened to her lot that, like the prisoner of Chillon, she has become enamoured of her chains and is most loathe to part with her bondage.

3. But the dawn of a new day has risen upon India. It is the day of woman's emancipation. A new spirit, during the past century, has entered that land, and the welcome era of brighter blessing, greater appreciation and larger opportunity for woman has actually begun. One has only to study the laws which, during the nineteenth century, were enacted in India with a view to removing the terrible evils and crimes which were committed under the sanction of Hinduism; and he will find that not a few are directed towards the amelioration of the condition of Such inhuman customs as suttee, the murwoman. der of children, the dedication of girls to lives of shame—these have been removed in whole or in part; and, by the "Age of Consent Bill" and other similar half measures, the beginning has been made in introducing a day of better things for the women.

Many of the efforts of Hindu Social Reformers are 1 Sir John Strachey's "India," page 311.

directed towards the removal of some of the disabilities under which woman lives. It is true that the woman of India cannot expect, for a long time, much help from her own people. Even the Social Reformers among them are so few in number, are so halfhearted in their measures, and are so unwilling to deny themselves in behalf of the cause which they advocate, that little can be expected from them. And yet, it must be said that in a few matters of importance Hindu sentiment is slowly moving in the right direction. As a Social Reformer, the Hindu is a poor success; but he is not a fool; he can see that the situation, so far as woman is concerned, is becoming increasingly untenable and flagrantly inconsistent with the growing light of today. The hope is that he will yield, with increasing readiness, to the pressure brought to bear upon him by Western senti-

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for the elevation of India's women are but suggestive of considerable work which the fair sex of the West have rendered and are rendering in behalf of their Indian sisters.

Protestant Christian missions have been pioneers in this great movement towards the emancipation of the women of India. American and English women, connected with these missions, have given themselves to the redemption of their sisters. More than one thousand of these good women are devoting their lives to the salvation of India through the elevation of the women of the land. Thousands of schools are conducted by them in which a host of young girls are receiving that training which Hinduism has proscribed for many centuries. And through these schools, and by means of at least two thousand Bible Women, trained by them, they have access into hundreds of thousands of Hindu homes where they reveal to the women and girls a broader horizon of life and give a new conception of the privileges and opportunities which are opening today before them. They are creating among the women a spirit of unrest which is the dawning of a new ambition for greater things in life and service. The very presence of these foreign ladies suggests to their Indian sister a new sphere broader than the home, and a new opportunity pregnant with rich blessings to the land.

Under the influence of these missionary efforts and of the less thorough training given in government schools, Hindus themselves are beginning to bestir themselves and to establish schools for their daughters; and thus we trust that coming years will not only witness a change of thought among Hindus

concerning women, but also a new line of indigenous activity for their elevation.

There is further ground for encouragement; for the Hindu man of culture is growing increasingly sensitive to the wide gulf which lies between him and his absolutely untrained wife. He sees that, while the Western woman is suited in every way to become the companion of, and a helpmeet to, her husband, his own little wife is fit to be neither. Even when not separated from him by a disparity of many years in age, he finds that she has absolutely no interest outside the walls of her home and has not the first qualification to discuss with him or to help him by advice in any matter pertaining to his work or profession. So he, under the new light of modern times, is increasingly ambitious to have a wife of the new training and of the larger horizon,

VΙ

THE HISTORY OF CHRISTIAN EFFORT IN INDIA

HRISTIANITY found very early entrance into India. How early we cannot definitely say. The Syrian Church of Malabar traces its legendary origin to the "doubting disciple," by whose name it loves to be called. The Romish Church also warmly supports this contention and exalts St. Thomas to a high place as the Patron Saint and Apostle of India.

Careful historical investigation entirely overthrows this old claim. The Thomas legends probably owe their existence to the natural desire of the Syrian Christians to connect their history with Apostolic origin and sanction. The name may also be confounded with a later Thomas, several of whom were conspicuous in the annals of the India Syrian Church.

The ancient vagueness of the name "India," has also, doubtless, had no little influence in the formation of these legends. In the beginning of the Christian era "India" was a term of much wider application than at present. It included several countries in Southwestern Asia, and even a portion of Africa. While St. Thomas may therefore have laboured and died in "India," it does not at all follow that his field of labour was within the limits of the peninsula now called by that name. Indeed, many

communication of the illustrious che Clement and Origen, is the first honoured finds historic sanction in the grand roll missionaries to India. He visited Malaba dia, during the last decade of the seco He was a man wonderfully equipped by ual insight and piety and also by philosop and metaphysical acumen to become the of Christian truth and life to the Buc Brahmans who lived side by side in Sorthose days.

We know little of his work in that found in Malabar a colony of Jewish Chri possessed a copy of the Gospel of Matt Hebrew tongue, said to have been given the Apostle Bartholomew. It is not know ever, whether this last named apostle labou these Christians in that region.

Probably a century later that Christian c formed connection with Antioch, Syria, v the first of all Christian missionary centres; through its Nestorian faith, soon lost its ardour.

that region I was saddened by the sight of this Christian community which had lived all these centuries in the centre of a heathen district with apparently no concern for the religious condition of the surrounding, non-Christian, masses—content to be as a separate caste without religious influence upon, or ambition to bring Christ into the life of, its benighted neighbours.

This church has survived its own apathy, on the one side, and Roman Catholic inquisition on the other, and appears before the world as what it really is—the only indigenous Christian Church in the peninsula of India. It enjoys the unique distinction of having lived more than a millennium and a half in a heathen land, for a thousand years of which it was entirely surrounded by a non-Christian people.

During the last half century it has been considerably influenced by the work and example of the Church Missionary Society which is established in that region. Through this influence a Reformed Syrian Church has come into existence which promises to do much for the whole community in ideals and life. The Syrian Church has hitherto been greatly cursed with the trinity of evils—ignorance, ceremonialism and superstition. It was not until 1811 (at the suggestion of an Englishman) that it translated a part of the Bible (the four gospels) into the vernacular. And this is the only translation of the Scriptures ever made and published by the natives of India.

The Syrian Church now numbers 248,741. That part of the Syrian community which the Romish Church compelled, by the inquisition, to unite with it numbers 322,586.

 From the fourteenth century the ROMAN CATH-OLIC CHURCH has continued to send out her emissaries and missionaries to that land.

Jordanus and his brave band of missionary associates were her first representatives.

But it was only from the arrival of Vasco da Gama and the Portuguese conquest four centuries ago, that the influence of that Church began to be seriously felt and its triumphs recorded.

By the sword and cruel Inquisition not only were Syrian Christians compelled to transfer their allegiance to the Pope; non-Christians also were, for perhaps the second time in the long history of the land, subjected to the bitter restraints and inhuman inflictions of religious persecution. It is a curious fact that the hideous and bloody monster of religious intolerance was hardly known in India until, first, the

India, to gather the people for the reception of the mystical ordinances of our faith than it has been to prepare them, by patient teaching and guidance, to exemplify its precepts by their lives.

After Xavier came the accomplished and wily Jesuit, Robert de Nobilibus—the nephew of Cardinal Bellarmine. A believer in the Jesuitical principle that the end justifies the means, and ardently desiring to bring the Brahmans over to his faith he proclaimed himself, and in every way assumed the rôle of, "the Western Brahman." He lived scrupulously as a member of that haughty caste and, until recalled by the Pope on account of his deception, wielded much influence over the Brahmanical hierarchy in Madura.

Men of great power and supreme devotion to their faith followed as representatives of that great Church in India. Such names as de Britto, Beschi, the Abbe du Bois are a crown of honour to that community. Many like them spent lives of great self-denial for the cause of Christ and faithfully wrought for the redemption of the people; so that at present the power of the Romish Church and the devoted energy of its leaders are known in every section of the After nearly six centuries of effort its community in India has reached the total of 1,524,000 souls. For a long time, it has not enjoyed much increase in its membership. In many places it finds numerous accessions; but not a few of its people backslide and return to their ancestral faith. marked defects of Romanism in that land have been its concessions to, and compromise with, the religion of the land both on the side of idolatrous worship and of caste observance. I have discussed the sub-

ject with Indian Roman Catholics in the villages and find that to them the worship of saints, through their many obtrusive images, is practically the same as the idolatry of the Hindus-the only marked difference being in the greater size of the Romish images! In like manner the Jesuit has adopted and incorporated into his religion, for the people of that land, the Hindu caste system with all its hideous unchristian divisions. All this makes the bridge which separates Hinduism from Roman Catholic Christianity a very narrow one; and it reduces to a minimum the process of "conversion" from the former faith to the latter. But an easy path from Hinduism to Christianity means an equally facile way of return to the ancestral faith. If the Hindu has little to surrender in becoming a Christian, neither has such a Christian any serious obstacle to prevent his return to Hindu

interest in that land at the beginning of the eighteenth century, and sent, at his own expense, the first two Protestant missionaries to Tranquebar on the east coast, that really consistent Protestant effort for the redemption of India began.

Zeigenbalg and Plutschau, the two pioneers who were sent to Tranquebar, arrived in 1706. They inaugurated the great work of Protestant Christianity for the spiritual regeneration of India, and will always find an honoured place among the heroes of the cross.

Zeigenbalg was a man of great piety and of intellectual resources. He died in 1719 after a most successful service of unremitting toil. He gathered hundreds of converts into the Christian fold, established schools and erected a beautiful church edifice which stands today as the oldest Protestant Mission Church in the East. Above all, he felt that an open Bible in the vernacular was essential to the conversion of India; and he therefore gave himself to the translation of God's Word. He was not able to complete this work; it did not issue from the press until 1725. This Tamil version of the Bible was the first translation of God's Word in India and in all the East; and it stands today as a monument to his intelligent labours and to those of his worthy successor, Schultze. It also represents the beginning of a new era of missionary effort in the country. The Roman Catholics, during all their stay in that land have done nothing towards giving to the people the Bible in their native tongue. It was not until the year 1857 that, stirred by Protestant example, they published their first and only translation of any portion of God's Word in any

of the South India vernaculars—that of the Tamil Gospels and the Acts of the Apostles.

Schultze spent fifteen years in Madras and left a congregation of 700 persons there. From Tranquebar, as a centre, missionary effort spread extensively throughout the Madras Presidency. This was done through German missionaries supported mainly by English funds furnished by the Society for the Propa-

gation of Christian Knowledge.

Perhaps the most commanding figure connected with that work and century was Frederick Schwartz, the missionary statesman and apostle who arrived in India in 1750. His efforts extended throughout the Kingdom of Tanjore and even to the Madura and Tinnevelly districts. Through all these regions his power was felt and, in company with a few other worthy souls, he laboured with distinguished faith,

entire number of converts was nearly, if not quite, double this amount. In Madras, as many as 4,000 natives were received into the Christian church. The Cuddalore Mission, notwithstanding its great troubles, yielded between 1,000 and 2,000 converts; the Trichinopoly Mission, more than 2,000; the Tanjore Mission, about 1,500; and the mission established at Palamcottah in Tinnevelly in 1785, also a few.

It is impossible to know exactly the number of the native Protestant Christian churches and congregations existing at the beginning of the last century, or the number of the Christian community in the Presidency.

Probably only a few thousand remained to await the dawn of the new century.

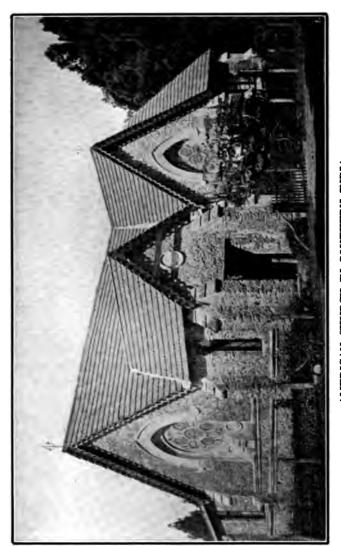
From Madras, down South as far as Palamcottah, infant Christian communities existed. But they did not largely flourish until new missionary societies were organized and a larger force of missionary workers were sent to strengthen and push forward the work established.

And it is very unfortunate that, with much good, not a little evil was found among these few Christians whom the eighteenth century bestowed upon the nineteenth. Mr. Sherring truly says,—"That many of the converts were sincere and genuine, we cannot doubt. Yet it is certain that the permission to retain their caste customs and prejudices throws considerable suspicion on the spiritual work accomplished among them. The Danish and German missionaries soon perceived the formidable influence of caste as an opponent of the Gospel, unless they were ready, like the Roman Catholics, to enlist it on their

side, by permitting it to be retained in the Christian churches established by them, They chose to make caste a friend rather than an enemy. In doing this, however, while they made their path easier, they sacrificed their principles. They admitted an element into their midst which acted on the Christian community like poison." And this poison is still exercising a potent influence upon a no small portion of the Protestant Native Church in South India. A bad beginning in this respect has facilitated an evil continuance.

The closing years of the eighteenth century carry our interest to North India and are notable as the beginning of the organized missionary effort of the English people for the redemption of India.

(b) The Anglo-Saxons seem to have been the last among Christian peoples to awake from the lethargy of a self-centred, self-seeking Christianity, and to



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contagious enthusiasm made him a leader of power. Thus, God chose a cobbler youth to lead the Christian hosts of England out of the bondage of narrow religious sympathies into a world-wide conquest of souls for Christ. Carey's efforts in England were unremitting, and the contagion of his burning altruism spread everywhere notwithstanding much opposition and contempt met from a certain class.

His early efforts at home were supplemented by a missionary life in India so remarkable in its self-denying devotion, so characterized by distinguished ability and linguistic genius, and so notable in wisdom and persistence under the greatest difficulties that his name will ever stand preeminent in all the annals of missionary effort.

But it was very sad that, while *Christian* England was waking out of her lethargy to her spiritual opportunities and duties in India, *commercial* England threw herself across the path and denied the right of Christian service for the Christless people of that land.

Carey found no welcome or even permission to work in British India. He was compelled to flee from the territory of the East India Company and to find refuge and opportunity for missionary work under the more enlightened and progressive rule of the Danish in Serampore. It was from that place that he directed his missionary effort in India and found the long-sought opportunity to serve his Master in that heathen land. It was there that, in company with his worthy associates, Marshman and Ward, he built up a Christian community and translated and published the Word of God into many

oriental tongues. The success and achievements of Carey would be regarded as phenomenal in the case of any missionary. But when it is remembered that he was compelled to support himself and his mission, in considerable part, through his income in secular pursuits; when it is also known that his wife was, for many years, a wreck, mentally, and therefore a source of great care and anxiety to him, how wonderful must have been his faith, his persistence, his intellectual endowments and his love for the people of India to have led him to accomplish so much for the cause of Christ in that great land!

Carey's life and example wrought wonders in its influence upon others of his countrymen. Among a noble band of followers is found the devout and pious enthusiast Henry Martyn who, during his too brief career as a chaplain in India, found time to commend his Master and His Faith to many in that land

best energies for the salvation of India. Then a host of other lesser, but equally determined, agencies followed in their train and made India their special field of activity.

In addition to distinctively English societies there were organized, also, separate Scotch, Irish and Welsh movements for work in the land—each nation vying with every other in the work of upbuilding there the Kingdom of Christ.

Among the British societies the Church Missionary Society, the Society for the Propagation of the Gospel, and the London Missionary Society have done most extensive service and have been markedly blessed with growing communities and effective organizations for work among the people.

Each nationality also represents a separate type of The English missions, for instance, life and activity. are strong in their wise organization and effective administration. The Scotch, on the other hand, have a genius for thoroughness in everything, especially in educational work. The names of the greatest missionary educators of India are, almost without exception, Scotch. They have dug deep foundations and have aimed, by means of their splendid schools, to excel in the work of directing the thought of, and imparting a new philosophy to, the rising generation of Indians. If their results have not been statistically impressive, so far as converts are concerned, they have had preëminence in the task of transforming the thought and of leavening the institutions of the land. For instance, Alexander Duff—the father of the higher educational work of missions, a man mighty in thought and kindled with a sublime faith and a

Christian enthusiasm—did not number many converts as the result of his college training of the young. But every convert under him counted for something in the Christian Church. It is said that, of the forty-eight educated men who were won to Christ through his mission in 1871, nine were ministers, ten were catechists, seventeen were professors and high-grade teachers, eight, government servants of the higher grade, and four, assistant surgeons and doctors. Similar to the work of Dr. Duff in Calcutta was the work of Dr. Wilson in Bombay and is the effort of Dr. Miller, at present, in Madras. Mission results must be weighed as well as measured.

As a contrast to this thought-directing and leavening work of the Scottish Churches may be placed the work of the Salvation Army in India. This unique organization invaded that great land nearly a quarter

stead of producing popular admiration and attachment, soon produced pity and even contempt. If the officers were men of spiritual ardour and were kindled with a passion for the salvation of India, they were also, on the whole, untrained and uncultured. They not only disobeyed their Lord in neglecting the Sacraments, they did not and could not understand the people and their religion. By ignoring all sanitary rules many of them vainly sacrificed their lives to the Cause.

Considering the money expended, the precious lives sacrificed and the efforts exhausted during this quarter of a century the results achieved by this organization have been painfully, though not unexpectedly, small. It clearly illustrates and emphasizes the fact that India is not to be won for Christ by a campaign of ignorance and noise, however largely it may be enforced by altruistic fervour. And it should not be forgotten that the army officers have not scrupled to enter territory already occupied by Christian missions, to cause unspeakable annoyance to workers on the field, and to fill up more than half the ranks of their "soldiers" with people who already claimed allegiance to Christ in connection with well-established missions.

(c) Australia has recently fallen into the ranks of those who carry the Gospel to India. One Faith Mission in Western India is almost entirely conducted by men and women of that country. A Baptist Mission also is maintained by them there. And not a few of the strong members of British missions are Australians; these, with their work, are supported by the churches which sent them forth.

(d) Protestant Europe has not been conspicuous for its missionary effort. And yet India owes a large debt to the Christians of the Netherlands, Germany, Denmark and Sweden for their effort to present to them the message of life. As we have seen, the Dutch, upon their first conquest in the East, sought to introduce their faith among the people. The first Protestant missionaries who gave their life for India were Danes. They were supported by the private resources of their own king. In early times Danish settlements in India were the refuge of Gospel messengers to that land. They protected them against the unchristian narrowness and persecution of the East India Company. The Danish settlement of Serampore gave the only opportunity to Carey and his associates for a home and for missionary work.

The Bible was the first time translated into an

which is established upon the southwestern coast. It is well organized, has a thorough educational system and is embued with a strong evangelistic spirit. Connected with this mission is an extensive and prosperous Industrial Mission. With the German spirit of thoroughness they have developed, more largely than any other mission in India, the industrial department, until it is now well established and fully self-supporting.

All these European missions are systematic and painstaking in the work which they are carrying forward. In some respects this gives them well-earned distinction. But, on the other hand, they labour under a serious disability in having to acquire the English as well as the vernacular of the people after arriving in the land. They are also extremely conservative, not to say antiquated, in their methods; and they have not, in most cases, learned to hate and antagonize, as they should, the terrible caste system of the country.

(e) The American participation in the Christian conquest of India began early. It was the perusal of the Life of David Brainerd, the American missionary saint, which kindled the missionary zeal of William Carey in England. On the other hand, the Life of Carey had no small influence, at the beginning of the nineteenth century, in giving irresistible impulse and definiteness of purpose to that noble band of American missionary pioneers—Mills and Nott, Newell and Judson. And their consecrated enthusiasm and purpose to labour for the conversion of the heathen nations, in its turn, led, in 1810, to the founding of the first foreign missionary society in the United States—

the American Board of Commissioners for Foreign Missions.

The first field chosen by this society for its activity was India. It represented to them both the greatest need and the best opportunity for Christian work.

Thus the first organized attempt of the Christian Church of America to reach and to redeem the heathen world was directed towards the land of the Vedas. And the first band of missionaries which that, now venerable, Board sent forth into the harvest went, with eager anticipation and earnest prayer, to that ancient and benighted people.

But how great must have been their disappointment and sorrow, upon their arrival, to be refused permission by the Honourable East India Company to land in Calcutta. With sad hearts they turned their faces towards Bombay, hoping that God would open found permission to preach his message in that land. He has also enjoyed there ample protection in the exercise of all his religious duties and work as a messenger of Christ. By this charter missions received State sanction to obey heaven's command, and missionaries of all lands came to enjoy, on British territory in the East, the undisputed right to carry the gospel of our Lord to heathen people.

The impatient little band of missionaries were therefore released at Bombay; and from that day until this America has found joy in her effort to convey her spiritual blessings to that land. Adoniram Judson, having become a Baptist, was directed by Carey to Burma where he laboured for many years with apostolic zeal and with distinguished success. The nearly 150,000 native Christians of Burma today owe their conversion largely to Judson's wise initiative, resistless energy, grand Christian faith and inspiring example.

Mills, who was the leader in the early band of students whose zeal led to the organization of the American Board, found his field of service on the West coast of Africa, whence also he was early called to his heavenly reward.

The saintly Harriet Newell, wife of another member of this distinguished company, died on the Isle of France, and her sorrowing husband returned to Bombay and rejoined his brethren Hall and Nott. These three, therefore, were the founders of this first American Mission in India—now called the American Mahratta Mission. Bombay, Ahmednaggar and Sholapur are its principal centres of work; and it covers a field whose population is between three and

four millions. It has had distinguished success and has gathered the largest native community among the Protestant missions of Western India.

In 1834 the same society established its South India Mission at Madura. This was an offshoot from the Jaffna Mission which was founded in 1815 in that northern corner of Ceylon. The Madura Mission has prospered, has 18,000 in its Christian community, and is regarded as one of the best organized missions in the country.

In 1834 the American Presbyterians, while yet connected with the American Board, established in the Northwest their large and successful mission. Its centres of work are Lahore, Lodiana, Futtegarh, Dera-Dun and Allahabad. This mission has done excellent work and has attained high eminence among the missions of North India, both for its educational work, its leavening influence and for its evangelistic



COLLEGE HALL OF THE MADURA MISSION.

THE NEW 701

munity of 200,000. Its chief centres of work are Ongole and Nellore.

The Rev. Samuel Day was sent out by the society in 1835 to Chicacole, but in 1837 removed to Madras. After three years' labour there he resolved to establish a mission among the Telugu people, and so removed to Nellore and commenced work there in March, The unproductiveness of the work in the early 1840. history was such that the abandonment of the mission was several times under consideration. But in 1866 prosperity dawned. Later followed the great accessions which have, up to the present, continued in greater or less degree and which have been on a larger scale than in any other field in South India. "The history of Christianity, in all ages and countries, shows nothing which surpasses the later years of this mission in spontaneous extension, in rapidity of progress, in genuineness of conversions, in stability of results or in promise for the future." church organized with eight members by Dr. Clough at Ongole in 1867 numbers now its thousands. great famine of 1877 presented a large Christian opportunity which was eagerly seized by Dr. Clough, himself a civil engineer, in the conduct of large famine relief works under government and in the Christian instruction of many thousands who laboured under him. This itself created a wonderful movement which has been marvellously used of God in the conversion of the people. Nearly all of these converts have come from the lowest class of society. But at present the higher classes are beginning to consider the claims of the Gospel. It is natural that the most serious problem and principal concern of

this mission has been to keep pace with the movement, and to train suitable agents for the guidance and instruction of the incoming thousands. It has also been largely blessed in this line, as its various and growing institutions testify.

As the Madura Mission was the daughter of the Jaffna Mission so the Madras section of the Madura Mission, in the year 1851, became the mother of a vigorous daughter. For the members of the Scudder family—a family famed in missionary annals—were appointed to the District of Arcot, some seventy miles south of Madras, and there began a work under the American Dutch Reformed Church which has rapidly grown into power and promise.

In the year 1856 the Methodists of America entered upon their great work in that land. With their wonted zeal and evangelistic fervour they carried forward a vigorous campaign in North India. They has now spread to many parts of the land and even to Burma and the Straits settlement. They have also wisely cultivated the press and the publishing department as an important auxiliary in their work. In this department they are perhaps doing more than any other society now at work in India.

The great success of this society in India is largely owing to the wise leadership of that missionary statesman—Bishop Thoburn. I doubt whether many other missionaries, if indeed any other, have wrought more for the redemption of that people than this sturdy American of ample common- and uncommonsense, of wide vision, of sublime faith and of masterful generalship.

Several divisions of the American Lutheran community have also wrought much for India and are justly proud of their prosperous missions, especially in South India.

In like manner American "Faith Missions," not a few, have planted the banner of the cross in that land of the trident and are prosecuting their mission and proclaiming their message with singleness of purpose and exemplary zeal. The "Christian Alliance" is the most pretentious organization of this class which does work in that land. Its efforts are chiefly confined to the Bombay Presidency where it has a goodly number of earnest workers.

Organizations for the young—the Y. M. C. A., Y. W. C. A., Y. P. S. C. E., S. V. M.,—while they are not in any sense distinctly American, are nevertheless dominated by the American spirit and methods, and are, to a large extent under the guidance of American youth. These Christian movements are doing royal

evangelistic work among the educated youth of India—a work that is appeal their deepest spiritual instincts and is in as nothing else does, with the combi spirituality, the reasonableness and the of our faith.

I must also allude to that unique An tion—the Haskell-Barrows lectureshi already done no small good to the e land, and has within itself the possib blessing to the country. It was found tion with the University of Chicago; a and sends to India once every two o distinguished lecturer to present the exfaith in its philosophy and life in su as shall best commend it and appeal to ful non-Christians of the Orient. E this kind which shall emphasize to H mony of Christian truth and the best th age and shall reveal to them Christ as and Exemplar of our race and as the under heaven given among men wher be saved," is to be cordially welcomed best forces for India's redemption. A

It is comforting to the American worker India to be assured that the modern rulers of the land are amply atoning for the unchristian and rude incivility of their predecessors in office ninety years ago. For they not only cordially welcome the Christian worker from the States; they also reveal full appreciation of his labours, render him every protection and are not averse to praising him for his arduous endeavours. Listen to the words of Lord Wenlock, while Governor of Madras, -- "Our cousins in America," he says, "are not, as we are, responsible for the welfare of a very large number of the human race; but seeing our difficulties and knowing how much there is to do, they have not hesitated to put their hands into their pockets to assist us in doing that which is almost impossible for any government to achieve unassisted. They go out themselves, their wives and their sisters; they enter into all parts of the country, they send a very large amount of money and they spend their time and their health in promoting the welfare of those who are in no way connected with them. . . . In all Districts I find our American cousins joining with us in improving the system of education and in extending it wherever it was wanted. To their efforts we owe a very great deal. It must be recognized that their great object is the advancement of the Christian religion."

Lord Harris, the Governor of Bombay, a little more than a decade ago, also said publicly, of the work of the American Board Mission among the Maharattas,—"I do not think I can too prominently say that our gratitude towards this American Mission has Canada in this work. Several mis established there by Canadian Bapti terians; and these are flourishing daily to the number of those who are

Looking at the whole force of Prot missions in that land today we are the magnitude of its organization, we Nearly two and a half million dollars nually by the Christians of the West saving this great one of the East. It i cial investment, but not to be compar the thousands of choice men and w forth and give themselves unto death t enable Christ to see of the travail of I satisfied among the millions of that lan

Comparing present missionary agen ods in India with those of past ages to consider the differences and gather surance for the coming of the Kingdo in the East. These differences are a radical. I need only refer to a few of

(a) The spell of an ecclesiastical, an of a ceremonial, Christianity is bein substituted by the many

emphasis is given to the fact that to be a Christian is to live the Christ-life and to be loyal to Him in all the ethical and spiritual teachings of the Sermon on the Mount. And these missionary workers care less to touch the life of our converts on the surface and more to grip it at its centre and to transform character. And this is a work which is most enduring in its results.

- (b) Christian workers in India are learning mutual sympathy and appreciation in their work. Instead of the old jealousies, suspicions, antipathies and misunderstandings of the past, there is found a developing sense of oneness, of fellowship, of comity, amity and mutual helpfulness among the missionaries of that land. The watchword of to-day is coöperation. The distracting spectacle of a divided Christianity, of hated and mutually hating Christian sects in a heathen land is surely passing away and the dawning of the day of peace and harmony and fellowship in Christian work is upon us. And India will enjoy the wonderful results of this.
- (c) The serious mistakes of method and standpoint in missions of former centuries are now avoided. The compromise which they made with Hinduism in caste and in other matters is no longer possible in Protestant missions. We know, as they could not, the irreconcilable antagonism of caste to Christianity.

On the other hand we know Hinduism and other non-Christian faiths better than our fathers did. We are not so anxious to trace all these back to Satanic origin. We are learning the sympathies as well as the antipathies of religions. The translators of God's

Word into the vernacular of India two centuries and one century ago largely avoided the use of popular terms because they were popular and the common vehicles of Hindu thought, which (they said) was of the devil. We see the folly of such an avoidance and the need of using and rehabilitating the religious terminology of the people that we may the more surely come into touch with them, and the more easily convey to them the deepest truths of our faith. Formerly, missionaries declined to use the music of Hinduism because it enriched the temple services and "was of the devil." Today these same sweet and plaintive songs are wedded to beautiful Christian hymns, prepared by native Christian poets, and are the appropriate and very popular vehicles of the best Christian thought and sentiment to Christian and non-Christian natives alike.

This only illustrates the fact that the Christian mes-



VILLAGE CHRISTIAN CHURCH, SOUTH INDIA.



HIGH AND NORMAL SCHOOL FOR GIRLS, MADURA.



whose influence no one can compute. And it carries within itself untold possibilities for the conversion of India. By these institutions, Sir William Muir truly tells us, "the country has been inoculated with Christian sentiment."

Sir Charles U. Atchison declares that, in his judgment, "the value of educational missionary institutions, in the present transition state of Indian opinion, can hardly be overrated. It is more than ever the duty of the Church to go forward in its educational policy."

In other ways also, medical and industrial, Christian work has broadened out so that it reaches the people at all points and lifts up the Christian community into a self-respecting power which will abide and grow in influence.

In modern missions the Word of God, translated into all the vernaculars of the people, has become the mightiest instrument of progress in Christian life, and the most ubiquitous messenger of Christian truth. The Bible was almost a sealed book to the people of India when William Carey arrived at the close of the eighteenth century. The Roman Catholic and Syrian Christians had done nothing to bring this blessing to the people. The Danish mission, as we have seen, had translated it into the Tamil tongue. And that How wonderful the work of the last cenwas all. tury whereby this blessed Word has been translated into every language and many dialects of polyglot India. Among its 300,000,000 inhabitants there are few who cannot find God's own Word translated into their own speech, published and brought to their doors. Can any one realize how great a leverage this

sons have brought wisdom and, wisconfidence and growing efficiency t forces now at work in the land.

For this reason the progress of the Christ in India will, during the presentation much more marked and its triumphs n in the past centuries. And for this assurance we thank God.

VII

THE MISSIONARY

HE present missionary force in India represents, according to the "Indian Missionary Directory," a body of nearly 2,500 men and women who have been sent from Europe, America and Australia to instruct the people in the blessings of our faith. This body is constantly increasing in numbers and is sent forth and maintained by some seventy societies. They are a noble band of Christian workers, of no less consecration and faith than those in the past, and of the highest training and broadest culture ever known.

The missionary furnishes to the home churches the chief interest in missionary work and is the link which connects them and the home society with their enterprise abroad.

His work at present is not what it once was in India. In earlier days the missionary had to be a man of all works; every form of missionary endeavour came under his direction. In mission work, as in every other line of effort, specialization has become a feature and a necessity. There must be men of as varied talents and special lines of training as there are departments of missionary work. But every missionary should be preëminently, a man.

¹ I speak vaguely because it is hard to definitely declare what a missionary society is.

He should be a man of large calibre. There is much danger lest the church become indifferent to this matter, and send to the mission field inferior men-men who would be unable to stem the tide of competition and attain success at home. If a man is not qualified for success in the home land, there is little chance of his attaining much usefulness upon the mission field. And an inferior class of men sent out to heathen lands to represent, and to conduct the work of, the home church must necessarily react upon the church through want of success, discouragement and defeat in the missionary enterprise. A church whose missionary representatives abroad are wanting in fitness and power cannot long continue to be a strenuous missionary church; it will lack fuel to keep burning the fire of missionary enthusiasm.

And in speaking of the missionary I include the

a man practically enlists for life, it is of much concern to the Society which appoints him, and of great importance to the work which he is to take up that he be possessed of good health. This is preëminently true in the case of all those who are appointed to India. The climate of India is trying, though it is neither dangerous nor as fruitful in difficulty, as many believe. It is not necessary that a man who is sent out to India be possessed of robust health. Indeed. I have often noticed that the most robust are the most likely to yield, through ill-health, to climatic influences there. This is chiefly owing to the fact that such people are usually careless in all things pertaining to health. They place too much reliance upon their stock of vigour, and ignore, until too late, the insidious influences of the tropical sun. We ask not for a man of great bodily vigour; but he should be possessed of organic soundness. Such a man may stand the climate longer and work with fewer interruptions than his more vigorous brother; simply because he knows that his health is delicate and appreciates the necessity of taking suitable care of himself. On the whole, my experience has led me to two convictions about this matter; the first is that the less robust and more careful missionaries stand well that tropical climate; and in the second place, that to those who do take adequate care of themselves, the climate of India is neither dangerous nor insanitary.

There are, however, certain precautions which missionaries should take in that land in order to insure the proper degree of efficient service. Annual periods of rest at hill "sanitaria" are not only desirable,

or precious power for their missional working upon the hot plains until cobreak-down to seek rest and restoratio easier, in the tropics, to preserve, the health. Many a noble service has be and many a useful career has been splessly continuing work for a few year or change in that land. The youngest organized missions, and consequently have not perfected arrangements for health of their members, are those where the largest number of break-downs, and when in labour and money on account of the their missionaries.

Visits to the home land every eight or also desirable, not only for restoration vigour, but also, for a recementing of a social ties and for a renewed contact wit inspiration from the Church of God is Life in all its aspects has a tendency to a the tropics; and one needs occasional northern climes for the blessings which can give.

Shall the missionary indulge in recreation

aries helped in their work by such recreation. There are some men and women who have no taste for such diversions. To them they may have little value or usefulness. But, to the ordinary missionary who has done a hard day's work an hour's diversion in tennis, badminton or golf has often been a godsend. It has brought relief to the tense nerves and a new lease of life to the organs of the body. In a similar way an interest in carpentry, in geology, photography, or any other set study, brings to the jaded mind a diversion and a new lease of power, and prepares one to go back to his work with fresh pleasure and renewed enthusiasm.

One should carefully avoid entering inordinately into any such recreation. There is danger, and sometimes a serious danger, that such lines of diversion may be carried to an excess, and the mind and heart be thereby robbed of, rather than strengthened for, one's life-work.

2. HIS METHODS OF LIFE.

There are questions of importance which come under this consideration and which are much discussed at the present time. It is asked, for instance, whether a man should go out as a married, or as a single, missionary. A few years ago the American Board showed very decided preference for the married missionary, and hesitated to send, except under special circumstances, bachelors. Missionary societies connected with ritualistic churches, on the other hand, have given preference, almost exclusive preference, to the unmarried missionary. At the present time there is a growing feeling, in all Protestant de-

mong whom he lives. The light a Western Christian home is always a mony, not only to the Gospel, but to of the West which is a direct product Through the wife is also conserved th husband who is thereby rendered a And to his activity is added her equatione among the women of their charasionary home constitutes a testimony which no mission can be without.

On the other hand, there is a large and field of usefulness which can best be we unmarried man and woman. There are tivity and lines of self-denial which can by those who are not tied down by the who are more free to meet the rapic necessities of certain departments of also true that the unmarried life represorated, in their mind, with the high religious attainment; and it may, for this be in the line of highest influence upon the land.

So marria

life and activity which bring highest glory to our cause.

Another question pertains to the missionary's daily Shall he conform to the ordinary habits of life practiced by the people among whom he lives? In other words, shall the missionary from the West conform to native customs in food and dress? It is not possible to give a categorical reply to this question. A country should be studied and the ideals of the people thoroughly investigated by the missionary before he decides upon any course of action in this matter. There are countries where such conformity would be desirable and would add considerably to the missionary's influence and success. such a country; and many of the missionaries in that land find it to their interest, and to the interest of the work, to adopt the Chinese costume, cue and all. They thus cease to appear foreign and peculiar in a land where to be a foreigner is to be hated, or at least to be unloved and distrusted by the people.

The same thing has been tried in India, not only in clothing, but also to a large extent in food. Many a missionary, feeling how great a barrier his foreign habits created between him and the people, and inspired by a passionate desire to come near to them in order that he might bless them, has divested himself of European clothing, adopted the native costume (at least so far as it was possible for him to do so) and has confined himself to native food. But I have never known of any Western missionary who has continued this method for a long time and declared it a success. One of the most pathetic instances on record is that of the famous Jesuit missionary Abbe

general nabits, as an ordinary Hindu might gain close access to the peop many converts to the Roman Catholi many years, in a distinguished missic followed this method of life. But w In his "Life and Letters," written at missionary life, he frankly confesses th of approach to the people had pro failure; that he had not thereby gair influence over them or had become bet them into the Christian fold. He mai far as this style of living was conce accomplished absolutely nothing for known of ardent and able Protestan also who have tried the same method. result, and have returned to their Wes and food.

The Salvation Army, at the beginnir a few years ago in India, compelled fully to adopt Indian methods of lifenforced, in its rigour, only for a short a sufficiently long period to reveal its dis upon the health and life of its Euro Their system has been considerably m

ants of northern climes, and between the tropical clime and that of the temperate zone, are so great that we of the Northwest cannot, with wisdom and impunity, adopt the manners of life of that people. There are differences so great, both in clothing and in food, that it would require generations of acclimatization before the change could be wisely adopted in its entirety. It is indeed desirable that the European or American, who goes to live in the tropics, should change somewhat his diet so as to meet the changed requirements of his system there. But, to adopt the native diet is a very different thing, and will be conducive neither to nourishment nor digestion.

There is, however, another question of more importance than this and one which seriously confronted the Abbe Du Bois. What is gained in accessibility to, and power over, the people by adopting these native habits? It should be remembered that Westerners have lived in India so long as to have become perfectly well known to all the people. Moreover, the Western garb and habits of life represent to the Hindu honour, influence, power, and culture. In his heart of hearts the Hindu highly respects, and is always ready to listen to, that man of the West who is true to himself and stands before him for what he is and for what he teaches. The ordinary Hindu is not stupid enough to be deceived as to a man's nationality or true position in life because of his change of clothing or food. Indeed, to nine-tenths of all Hindus, such a change of habits, on the part of a European, would mean nothing else than that he had lost caste among his own people and had dequick to understand the language of never confound it with outer posings thereby seeking to win their favour.

The Rev. Geo. Bowen, of Bombay, v of the most self-denying of all the m lived in that land. He reduced the a of his living to \$150.00. It was in th denial that he sought to find greatest missionary. Of this life he said at c have not been wholly disappointed, t been successful enough to make me fer any one else to follow my example. Inot so completely failed as to make course which I have pursued. I have c the gulf which separates the people of not a social one at all; it is simply the able gulf which separates between the Christ and an unbelieving world."

It may be laid down as a general prin that land that the missionary shoul method of life which, while consisten economy, shall best conduce to health of service among the people.

And in this connection it should also

missionary workers in that land that a European should never do those things which can easily be done by natives in the matter of domestic service. It would be folly for a missionary man or woman to spend much time in household work and in similar duties when there are many people around whose special province that is, and who can do it for one-thirtieth his own wage, and who can thus release him for the more serious and higher duties of life.

Thus, in all these matters, one should consider fully the whole situation—the character of the climate, of the people, and the conditions of the best health and efficiency and greatest usefulness of the missionary worker.

The question as to the length of the missionary's service is an important one. Shall he enter upon it for a definite term or shall he consider it his life work? In most missions and societies the missionary service is considered a life service. It is a service so peculiar in its training and in its direction; it tends in many ways so to lead a man away from the atmosphere of work and direction of activity found at home, that it is better for him, who undertakes it at all, to consecrate himself to it as the great mission of his life. It is also a fact that the longer he continues in it, the more ability and aptness he acquires for that special work.

There are, of course, some who will find that they have mistaken their vocation and that missionary work does not suit them; or, rather, that they are not adapted to it. Such people should make no delay in returning home and in seeking a more congenial life work.

.......g as missionaries. Whether v land of profound philosophy, and of organized religion; or whether we c tellectual power of many of the nativ the missionary must be amply preeducational and intellectual equipment One of the saddest sights seen in India who has absolutely no interest in the losophy of the land, and who is not ab the mutual relations of that faith and who is unequal to the task of discussir with, and of convincing in, matters educated natives of the country. parently did not know that he would land many university graduates who are in, and defenders of, their ancestral finds himself unable to stand before s to give reason for the faith that is in satisfy their earnest, intelligent inquirie their keen opposition.

It should also be remembered that, this growing host of natives of universand culture, there is a considerable nun peans in government service and in ments.

la such a land, and facing such conditions, and in the presence of such people, the missionary should be a man of thorough training and culture, and should have a mind which has ample command of the treasures of knowledge which it has acquired. He should also be able to find interest in various branches of learning. As I said above, he should, in some respects, be a man of special training with definite and high qualifications for the special department upon which he has entered; but he should also be not narrow, but of broad sympathies and of a growing interest in the general realm of culture. should continue to cultivate his student tastes, and should grow constantly in ability and aptitude to grapple with the mighty problems of the land. should be able not only to understand the many aspects of Hinduism and of Buddhism, which has entered so largely into the Hindu faith, but he must also know considerable about Mohammedanism, since it is held by one-fifth of the population of that land.

It is well that he be thoroughly grounded in Christian doctrine before he enters upon his missionary duties. I have known men to enter the mission field who had not clear views and definite convictions concerning some of the most essential Christian doctrines; with the consequence that they drifted away from their moorings and had to recast their faith, under adverse circumstances, on the field.

The mission field is no place for a man to readjust his faith and to discover that his religious affiliations are not what they ought to be.

It is not a question whether a man's theology is of the conservative, or of the progressive, type. Both

..... power. bisnop Ihoburn has "the young missionary should have a grounded theology before going abro of vital theological truth should be c The Christian Church of America c export doubts or even religious specul fields. The people of India, and I ma lands, are abundantly able to provide and all the unprofitable speculation t will care to contend with; and one it fication of the missionary should be a as opposed to doubt, and a clear sy truth as opposed to profitless specula all, the missionary should have a worki gospel—not a half-grounded conviction be a place at home for the unsettled n sion field is not for such. In India, es there is ample room and abundant or inducement for progress in thought and in doctrinal construction, there is no structive doubts and mental unsettlem teaching and not interrogations and dest should characterize the missionary. who knows something and is inspired tions - E-- "

preacher, in the way of salvation. He is also called upon to furnish a working equipment of truth to pastors, preachers and teachers. He should be conversant with the Bible and with the various theories of interpretation. He should be possessed of a clear system of theology and should understand the best methods and principles of Christian work.

For the attaining of all this, the missionary must continue as an earnest student, he must maintain upon the field thorough habits of study. His missionary life, itself, should be to him, not only an interpreter of what he formerly studied, but an incitement to further regular study. Many temptations overtake the missionary to intellectual indolence as well as to intellectual dissipation. He is in danger, under the pressure of other interesting work and distractions, either not to read anything very seriously or to read in a haphazard, desultory way. The latter is specially a dangerous habit on the mission field. The missionary needs not only to cultivate habits of study and to devote certain hours daily, so far as possible, to that habit; he should, preëminently, keep before him some definite aim or ideal towards which all his reading should be directed. If he be specially a preacher, he should conscientiously and thoroughly prepare his sermons as if he were to preach to the most cultured audiences; or, if he instruct his agents, he should make previous, elaborate preparation for the same.

He should take an intelligent interest in, and make a thorough study of, the people, their social and religious customs, their economic conditions, their educational efforts, their history,—these and many other woin

missionary needs to study these sid he would, perhaps, among any othe

He will find it of much help if he language. A good and usable know nacular of the people is a most impaccess to their mind and heart. T living language is a very different study of a dead language. A man in the one and a failure in the other of paramount importance in a first-acquiring and using a modern vernac

I would not say that a man who command of the vernacular of a peol them a good missionary; for a few c sionaries I know, speak the vernacul But I do emphasize the fact that profic prime importance and I would also ad be the first work of a missionary affield. To dawdle with the language t generally speaking, to fail in acquiring

Should a young man, who intend missionary, receive a special preparat missionary work? Yes, to a certain ex approve of all recent courses certain.

ary work. Beyond all this, I believe that every student, who intends to become a missionary, should spend time during his last year or two as a student in special preparation for his work and field. For instance, it were a great help to him who is to become a missionary in India that he study seriously the Sanskrit language and Hindu philosophy. These two would give him an important start upon his missionary career and, probably, furnish him with initial taste for that larger equipment which is essential to the great missionary. It is of course understood that the modern science of Comparative Religion has already had his attention in the general course of study. Too much emphasis cannot be placed upon the study of this science as an aid to the modern missionary.

I would also urge here the importance of each missionary, so far as his tastes and ability permit, preparing himself for the work of enriching the Christian literature of the field and country of his choice. In India this is becoming a matter, not only of growing, but also of paramount, importance. In the past, missionaries have been too much engrossed with the other departments of work to give themselves to the production of tracts and books. Much more must be done in this line in the future. Every year adds to the need for, and the influence of, a worthy literary effort expressed in the various vernaculars of India. The growing host of readers in the Christian communities and among the non-Christians is a loud cry for missionary consecration to this specific work.

There is not one possession or element of power connected with a thorough education and high culture which will not become available and most useful in

it would hardly seem necessary to subject. It must be everywhere unc life of spiritual power is, and must e first requisite of the missionary. And the missionary force of today reveals delinquency at this point than at any sionaries were asked, wherein lies the a to their work, I believe they would, mously, refer to their want of spiritual that they are more defective in this re the ministers at home. They are a n consecrated men and women. But they and bemoan their need of, a growing spi ment, the possession of which would g new joy, and, to the people, an inexhau life, and to the missionary work a powe known.

A man should not go out as a foreig unless he has a definite call from God to be laid so strongly upon his heart that necessity of going forth unto the hea must be a constraining power and a fe within, that in the mission field alone ca and peace and power. The depressing influences which beset his spiritual life are many. The all-pervasive, chilling influence of heathenism, and its dead and deadening ceremonialism tend to exercise an increasing power over him. He will not, at first, realize this influence; but as an insidious and an ever swelling tide of evil it will come into his soul, unless he is well guarded and daily fortified against it by frequent communion with God. In India the hardening influence of the all-surrounding heathenism is as subtle as it is potent in its influence upon the life of any Christian worker and needs to be overcome by constant spiritual culture.

The life of the European Christians who reside in that country is so far from being Christlike and is so wanting in these spiritual traits which should characterize an earnest Christian, that the missionary constantly has to guard himself against its influence upon himself.

The loneliness of the missionary—his frequent and long-continued absence from those means of grace which so largely minister to the spiritual strength of a pastor in this country—is something deeply felt. Few men realize the extent of the spiritual helps which the Christian society of America renders to the aspiring life of a man of God. In his loneliness, in the far-off land, the missionary feels its absence keenly.

Moreover, all the native Christians of the community of which he is the official head look up to him for inspiration. Is he wanting in faith, hopefulness and cheer; is he depressed and discouraged; is he lacking in the power of prayer and of sweet communion with God? It is marvellous how quickly this frame of mind is transmitted from him to the

faithfully reflect his life and temper true that many of these live spiritual li inspiration and spiritual joy to him. and earnestness of the faith of mos Christians is beautiful. Still, in mai finds the community a heavy spirit him; and, if he is to maintain himse leader in the higher Christian life, he stantly with God and find daily strengt

In India, specially, there are needed spiritual gifts which I desire to emphas a missionary should aim to cultivate.

The first in order, if not in importanc To us of the West the Orient seems slow. To them of the East we of the everything unduly and are the vict patience. There is much truth in that he Kipling's:

"It is bad for the Christian's peace of To hustle the Aryan brown; For the Christian riles but the Aryan And it weareth the Christian dowr

"And the end of the fall

patience, and he and the native Christian will submit to the same weakness on the part of the missionary. But they fail to understand it; and the missionary's power with them is very largely impaired by the manifestation of this evil spirit. Even if impatience were ever, anywhere, a virtue, in India it is always an unmixed evil and should be guarded against. The warning is the more needed because the tropical climate itself is a very bad irritant to the nervous system. Among the Hindus patience is regarded the supreme virtue of God and of man; and it should adorn every missionary who seeks to be their leader.

Humility also is a grace which needs much cultivation by the missionary. He has constant temptation to pride. The sin of masterfulness is naturally his besetting sin; for his influence over his people and his control in the direction of his work gradually grow sweet to him and develop, if he is not very careful, into an imperiousness of will which is neither pleasant to those who come in contact with him, nor consistent with the golden grace of humility, nor in any sense pleasing to God.

Love—that essence of divine character—needs preeminent guarding, encouragement and development on the part of the missionary. There is so much that is unlovely and unlovable all about him, so little to attract and draw out his tender emotions that he needs to drink freely from the fountain of love above; or he will degenerate very easily into a hard, cold, unsympathetic, cynical missionary—a frame of mind which will utterly disqualify him for any joy or power in his work. One of the best missionaries I have known used to pray very frequently—"O Lord, save

me from the sin of despising this people." It is a prayer which every missionary may find it necessary to offer frequently. True Christian love is none the less necessary, yea the more necessary on the mission field, because the missionary lives among people who are not kindred in blood to himself.

Then he needs also a large gift of faith and of hope. The smallness of the Christian Church in the midst of a dense mass of heathenism; the apparent inadequacy of earthly means to convert that great people to Christ; the slowness of progress and the fewness of results—all these tend to depress and discourage the worker. And he needs to offer for himself, as for his people, the prayer which Elisha offered in behalf of the young man,—"O Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man and he saw and behold the mountain was full of chariots of fire round

he should acquire some definite and sound views as to the condition of the non-Christians who constitute three-fourths of our race. This means that he must decide as to his missionary motive,—what motive power shall impel him to leave his native land and go to live among a benighted people surrounded by a thousand disadvantages.

Since the organization of our missionary societies -less than a century ago-there has been an important change of emphasis in the matter of missionary motives. The progress, I might almost say revolution, in theology has worked towards this change. The recent discovery of new sciences, and the utilization of the wonderful modern means of communication whereby a new knowledge of non-Christian peoples has been made possible to us, has affected our consideration of the whole problem of missionary work and has especially modified the missionary motive. Dr. W. N. Clark, in his admirable book on Christian Missions, discusses fully this question. "The difference," he says, "between our conception of man today and that of a century ago is mainly not that something true has fallen out of it. though that may be the fact with many minds: it is rather that immeasurably much that is true has been added to it. Unquestionably our conception of man is still incomplete, unbalanced and incorrect, but it certainly has been altered within the century by the addition of much that must remain in any true conception. Our knowledge must have experienced true and legitimate growth and from our present conception of the human world we can never go back to that which our fathers held when they began

the work of modern missions . . . our thought concerning our fellow-men contains elements of truth and justice that our fathers knew nothing of. The best Christian feeling towards the heathen world today is far more true, righteous, sympathetic, Christlike, than the feelings of those who were interested in missions an hundred years ago. But the single motive which, standing alone, led to the missionary enterprise has come to be so surrounded by other thoughts and motives as to lose its relative importance, and be less available than it then was as a controlling influence. This is one of the great and significant causes of the crisis in missions."

It is not necessarily true that the paramount motive of a century ago is no longer believed; but that other motives have grown and reached a commanding influence as a power in the Christian consciousness of should know no less than he should understand the great evils which enter as a part of them.

The greatest missionary motive of today lies in the last commission of our Lord which emanates from the heart, and reveals the essence of our religion. His command to his disciples to go and disciple the nations stands now as the Supreme Christian Command; and its significance is appreciated and emphasized today as never before. And so long as a Church gives increasing emphasis to this, His greatest commission, it must necessarily be in the path of duty, of privilege, of blessing and of power. Above all other missionary motives this must remain supreme.

And there must go hand in hand with this loyalty to Christ, a deepening loyalty to Christianity and a growing appreciation of its uniqueness in the world. Christianity is not one religion among many; it stands alone as the soul-satisfying and soul-saving faith. The scattered lights of other faiths find here their centre, and all their prophesies find here fulfillment. The need of Christianity, by all men, is supreme. Whatever may be said in favour of other faiths we must say of them that they are, in many respects, perverted and are inadequate as a means of salvation.

And in addition to this the missionary must feel that all non-Christian peoples are in supreme need of Christ, the Saviour. This fact we cannot afford to qualify, without, in very truth, cutting the nerve of missions. When a missionary regards Christ and His mission and message as only an incident in the life and need of our race and ceases to acknowledge that all men need Christ supremely, he had better

give up his work; for his missionary motive has lost its foundation and his life work has been robbed of its power.

The missionary is called to go wherever the Macedonian cry of human need and of spiritual help-lessness is heard. Our Lord's command was world-embracing in its extent; it was a discipling of all nations; it was a call to be witnesses unto the uttermost parts of the earth.

Shall the missionary go and preach everywhere the gospel of Christ, whether men invite him or not? In view of recent events in China and in other lands some people (and among them are a few well-meaning Christians) question our duty and even our right and privilege to carry the gospel to a people against its will and when it is satisfied with its own faith. They claim that this restraint is demanded by true Christian altruism and by the spirit of Christ. That

century? Imagine the great missionary apostle sending messengers in advance to inquire whether the inhabitants of Lystra and Ephesus, of Thessalonica and Athens were willing to receive him, and turning away his face because, forsooth, they were not prepared to welcome him! The only invitation he did receive was from Macedonia in a vision. The acceptance of the invitation brought to him at once opposition and stripes. Paul said that he knew that bonds awaited him wherever he went. But that did not deter him.

Had our Lord Himself considered the attitude of man towards Himself He would never have come down to men. He came to fling fire upon the earth—to bring not peace but a sword. He was despised and rejected of men. Like Him, missionaries must consider the deep spiritual need and not the desire of a people. Above all, they must be assured everywhere, in their great life work, that they are sent by God rather than invited by men.

6. THE RELATIONSHIP WHICH THE MISSIONARY SUSTAINS TO THE MISSIONARY SOCIETY AND THE CHURCHES WHICH SUPPORT HIM.

The relationship into which a man, who becomes a missionary, enters with the missionary society and the churches is a very precious one, and should be fully realized. In a peculiar sense he has become their adopted child—the subject of their prayer and the object of their pride. They have taken him into their own heart and his support and success are their peculiar concern.

He is the connecting link between them and the

work which they support and cherish in the far-off land. Whatever of interest, of joy and of responsibility they possess in that work passes through him. He is to them the channel through which flow their endeavours. He is the living embodiment of their interest in the work as also of their effort to bring the heathen to Christ. And in like manner he has become to them the articulate cry of the heathen world for help. He represents to them at the same time both the progress of the work, its need and the claims of a heathen world upon them. He is their agent to develop and inspire their infant Mission Church. He is also the almoner of their benevolence.

In all these capacities it is well that he remember, constantly, how much he depends for inspiration as for support upon those who have sent him forth to the heathen and who, under God, sustain him and

recognition and courtesy to him in the home-land. At present the foreign missionary of the congregational churches is simply regarded as their paid agent. This relationship is indeed a pleasant and a cordial one. The American Board is most appreciative of the labors of its missionary agents and deals with them generously. The churches also give them a cordial welcome and a warm hearing. But the missionary has no status whatever beyond this. He returns for a furlough to the home-land and feels himself, in a peculiar sense, a stranger. He has no official connection whatever with his society; his voice is not heard in its councils; his wisdom and experience are not sought in its deliberations. other words, though possessed of a large stock of knowledge which might be of value to the Board in the shaping of its policy and in the direction of its work at its annual meetings, he has absolutely no voice or place there and stands apart from its organization, beyond the privilege of being its foreign serv-The missionary body has felt this deprivation and isolation during critical periods in the history of the Board; and it still feels that, at least some of its number should be permitted both to enjoy the honour, and also to render the service incident to being corporate members of the Board.

The situation is no better in his relation to the home churches. He is a member, probably, of some church in the home-land; but, upon his return home he has no status whatever in any Conference or Association, or as a member of a Ministerial body among his home brethren. In his deputation work at home he finds welcome, as a stranger or as an out-

sider, and not as a member or as an integral part of any body or Association.

The position of the missionary is different among the Methodists. Every minister of that body finds that, by becoming a foreign missionary he does not separate himself from home ties and privileges. His ministerial connection is preserved intact, so that he has a status in the churches and in the missionary society.

THE MISSIONARY AND THE MISSION TO WHICH HE BELONGS.

When a man becomes a member of a foreign mission he soon realizes that he has become a part of a compact organization. All its members are bound together by the warmest ties of friendship and love. Largely separated from the world and knit together by common purpose as by all their highest ambitions

be heeded by every missionary; it is also a rule which should be enforced by every missionary society.

Each mission has behind it a history, and, before it, more or less of an aim and policy. It should be the ambition of every member of that mission to study and honour the one, and to be faithful and loyal to the other. The history of most missions in India is precious and full of instruction. They have sainted heroes and most interesting traditions. The missionary should not only study the records of his own mission and draw from them every possible lesson for his life; he should also enter heartily into the spirit of the mission and endeavour cordially to bring himself en rapport with its highest wisdom, deepest purposes and most cherished schemes for the future. It is not necessary that he be satisfied with all that the mission has done; he should also aim, in the spirit of humility and of patience, to constitutionally influence his brethren to his own new views and better way of thinking, if he have any. Above all, he should aim to conserve rather than to destroy. The blessings of the past should be utilized in attaining higher things for the future. Revolutionary methods are ill-adapted to add blessing to such a work. It should also be the aim of the missionary to so further the work of his mission that it may soon cease to be a necessity. A mission, at best, is but a temporary thing. It should constantly aim to so nourish and strengthen the native church as to make itself unnecessary. And it should be the aim of the missionary to hasten, with all speed, this consummation.

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THE RELATION OF THE MISSIONARY TO THE PEOPLE
 AMONG WHOM HE LIVES.

Having entered upon his work and settled among the people of his choice, he must seek to realize the best possible relation to them. This relationship will be a varied one.

He must be a leader of the Christian community. In India, today, there is special need for missionaries who are born leaders. The people of that land are defective in the power of initiative; but they are most tractable and docile. They love to follow a bold and a wise leader of men. And the missionary, from the very necessity of his position, should be able to direct and guide the Christian community into ways of holiness and of Christian activity. He is to be a leader of leaders. He should marshal the mission agents connected with him in such a way as to

Missionaries frequently fail at this point and need therefore to strengthen themselves in this particular.

A missionary should be as much the conserver of the good as a destroyer of the evil which he finds among the people. Much of that which he will see in India, for instance, will at first, and perhaps for a long time, seem strange and outlandish to him; but let him not decide that it is therefore evil. of the Orient is built on different lines from that of the Occident. Many things in common life, in domestic economy and in social customs will, and must, be different there from what they are here. Their civilization, though different from ours, has a consistency as a whole; and we cannot easily eliminate certain parts and substitute for them those of our own civilization without dislocating the whole. Therefore, it is often safer and better to conserve what seems to us the lesser good of their civilization than to introduce what seems the greater good of our own.

The missionary must be careful to distinguish between those things which are real, and those which are apparent, evils among the customs of the people. There are some customs, such as are connected with the degradation of woman and heathen ceremonies which are fundamentally wrong and must be opposed always. There are others which seem uncouth and unworthy, but which are devoid of moral or religious significance. Of two missionaries, the one who studies to utilize the existing good among the habits of the people will find greatest usefulness. Some waste their time, destroy their influence and minimize their usefulness by a destructive way of attacking

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everything that is not positively good and beating their head against every wall of custom.

The missionary should be a prophet to rebuke and to condemn evil. He will find numberless evils on all sides of him—in Church, in general society and in individual life among the people. He must not hesitate to use constantly his voice as a protest against all forms of evil. This duty is the more incumbent upon him as there are none among the people to protest and to denounce the most flagrant, demoralizing and universal evils of the land. One of the most discouraging things concerning the situation in India is, not the universality of certain evils, but the utter absence of those who dare to withstand them and denounce them as sins before all the people. Missionaries have done more in that land to rightly characterize certain gross evils and to call the attention of

ary has spoken more loudly than his words. There are millions in that land today, who, while they deny and reject the teaching of the missionary, give him unstinted praise both for what he is and for what he has done for the country.

The testimony of Sir William Mackworth Young. Lieutenant-Governor of Punjab is only one of many such ;-"I take off my hat to the humblest missionary that walks a bazaar in India," he said, in a recent public address, "because he is leading a higher and a grander life and doing a grander work than any other class of persons who are working in India. If the natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high, disinterested motives and selfsacrifice, it is mainly from the missionary that they learn it. The strength of our position in India depends more largely upon the good-will of the people than upon the strength and number of our garrisons, and for that good-will we are largely indebted to the kindly, self-sacrificing efforts of the Christian missionary. It is love which must pave the way for the regeneration of India as well as for the consolidation of England's power."

The missionary must never lose this crown of glory in India. He must hold it most precious and strive to add to the glory which he thus reflects upon his Faith in that land.

VIII

MISSIONARY ORGANIZATION

HOROUGH organization of any work is essential to its highest efficiency. The Missionary Department of the work of the Christian Church should, therefore, be well organized. As missionary effort expands, grows in intensity and increases in power, it must find a growingly efficient organization in order to adequately express itself and to attain further growth.

 A thorough Missionary Organization at home is the first requisite in order to highest success. Thus only can the missionary work abroad be maintained seek in every way to be at the same time a faithful exponent of the thought and ambition of the churches, and a leader and a source of new inspiration and light to them on missionary problems. This society should scrupulously avoid, on the one hand, the danger of too much independence and of a purpose to shape the missionary policy of the churches; and, on the other, the equally serious evil of dragging, or of declining to move a step without the direct intimation, command or leadership of the churches. There has been a time in the history of the American Board when the one evil constituted its danger; at the present time it would seem as if the other danger seriously threatened it.

It is of much importance that the foreign missionary benevolences of a church should be wisely administered as a whole. When different missionary societies of a denomination appeal, as they do at present, to our churches for funds to support the missionary cause in foreign lands, it is of great importance that moneys received by these different bodies should be appropriated wisely. They should be brought together both for unity of results and for economy of expenditure on the mission field. observation convinces me that, for want of a wise union or correlation of our missionary agencies at home the various departments of the work (of the Congregationalists, for instance) on the mission field are very unequally supported, and an unwise distribution of the benevolences of the churches follows as a result. A previous, full consideration, by a competent general committee of finance, in America, should be had of the needs of the various depart-

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ments of each mission and of the distribution of all the funds collected for that mission by the various societies; and they should be carefully distributed in accordance with the urgency of those needs respectively.

These missionary societies should aim to cultivate in the churches the spirit of missions as a Christian principle. Advocates of the missionary cause strongly feel that the interest of the Church in missionary work today is too little based upon the real and fundamental principle of missionary work as a necessity of the life of the Church itself, and too much dependent upon exciting narrative, tearful appeal and poetic romance. The cultivation of the missionary principle and the inculcation of the doctrine of the privilege and beauty of supporting missions, apart from any impassioned appeals or tragic events, is one of the desiderata of the Church today.

churches to take up definite portions of the work in foreign lands and to support, each a missionary for itself, has in it much to commend it to our acceptance. It certainly has the merit of definiteness in purpose, work and prayer; and this brings added interest and a growing sense of responsibility to each church which takes up the work. If a man (or a church) finds his interest in missions waning as a principle of Christian activity the best thing for him, perhaps, is to come into touch with a missionary or a mission agent on the field. By supporting him or a department of work conducted by him, and by being kept frequently informed of the work which he is supporting, new fuel is constantly added to that missionary interest which thereby develops into zeal and enthusiasm. The method has apostolic sanction and partakes of the simplicity of primitive missionary endeavour.

But this method should not be too exclusively pursued. It should not interfere with a broader outlook upon missions and a general sympathy with, and support of, the *common* work. And all of the work should be done through the missionary society which alone can rightly coördinate and unify the whole work of the particular mission.

Faith Missions, so called, represent a genuine and a worthy spirit among many of God's people today. To them the somewhat lumbering business methods of the large missionary organizations savour too much of worldly prudence and seem subversive of the deepest Christian faith. They maintain that the old method is one that looks too much to men and too little to God for support. And they also claim that

a protest against modern methods sionary work. They may do mu ercise some restraint upon mis this matter. Probably it is need that there is an excessive ter directors of missionary societies, to consider this great enterprise s enterprise, and that, in the comr has yielded too much to prudence missionary enterprise have been to worldly considerations. How far true, I will not decide. Their clai basis of truth. The financial emb to the Missionary Society today, n used to, discouragement and a ha that the missions are more than ev by retrenchment and home churche fied with smaller attainments and old watchwords of progress and ad "Faith Missions" are created needs of a certain class of people in spiritual life is intense and who faith and in life. The missionaries tire of the great organizations of 1 the staying, as well as the supporting, faith of a George Müller; and yet every missionary in this class should be a hero of faith—a man with that special gift and power from God which will maintain itself and go on working under the most adverse circumstances. And this is what the ordinary "faith missionary" does not possess in an exceptional degree.

As a matter of fact, "Faith Missions" are decidedly wasteful of means in the conduct of their work. in some ways, they practice more economy, in other matters of greatest importance, there is deplorable wastefulness. For, they are wanting both in continuity and in wise management and sane direction. As history has shown, they also easily degenerate into very prudential methods and sensational forms of advertisement which destroy the very faith which the missions were supposed to express and conserve. There is no less faith—rather is there more—exercised by members of well-organized missions who depend upon God's supply through the regular channel of a society. For they can give themselves entirely to their work of faith and love, confident that God will provide for their wants and the wants of their work; while the "faith missionary" has to devote much time in anxious thought and in skillful and dubious methods of appeal to secure the means of support.

One only needs to look at India today and there study the results of these two classes of missions in order to see which method is the more economical and the more owned of God.

The Missionary Boards should keep in close touch and living communication with the missions which

That a society should aim, by its to conduct, for so many years, a antipodes without having one re its directors who has gazed upon people or studied on the ground a seems remarkable, and wants in t usually directs us as a people. By alone can such a society expect t wisely and lead successfully its m highly desirable, both in the interest itself, of the society and of the hon least some of the directors of the sopersonally and well each mission s them. At no greater intervals than visitation should be planned for ever confident that they would add largel of our missionary work and increa home churches in their foreign v visiting committees should be will should not come out with preconcei ought to be done, nor with bottled a dies for all the ills of the mission. sore today because of a visitation since it was not conceived.

of missionary organizations. They range from the almost purely autocratic ones, established by Christians of the European Continent, to the thoroughly democratic and largely autonomous ones of the American Missions. German and Danish Missions are mostly controlled by the home committees of their missionary societies. American Missions have a large degree of autonomy in the conduct of their affairs. British Missions divide equally with their home Society the right and privilege of conducting their affairs. It is certainly not wise that a committee of gentlemen thousands of miles distant from the mission field should autocratically direct and control, even to matters of detail, the affairs of their mission. The missionaries on the ground should not only have the right to express their opinions, but should also have a voice in conducting the affairs of the mission for whose furtherance they have given their life, whose interests they dearly love and whose affairs they are the most competent to understand.

Nor yet should a mission be entirely free from foreign guidance and suggestion. Too much power given to a mission is as really a danger as too little power. It is well for a mission that it should have the aid of men who have large missionary interests under their guidance and who are in full sympathy with home churches. The ideal mission is that which, on the one hand, enjoys a large degree of autonomy in the conduct of its affairs, and yet which, on the other hand, is wisely supported and strengthened by the restraining influence, suggestion and even the occasional initiative of a well-formed home committee.

its whole work in harmony with control the work of each of its multiple fully contribute to the realization attain unto the largest success it each missionary is given absoluted evelop his own work on his over be found that whatever mission power will be crushed out by ram and when each man is at liberty inclination and to direct his worl own sweet will, mission work

homogeneity. Each section and a mission will be changed in directi work upon the arrival of every new thus every blessing of continuity wholesome mission policy will be missions (American, of course) which on this account. I also know of other are seriously affected by the opposite mission controls its work so complast detail, that it leaves to the indivino freedom of action and no pow The mission, in solemn conclusion

nity, and destroys the sense of responsibility, of the individual missionary. It takes away from him the power of initiative and thus largely diminishes his efficiency.

The ideal mission is that which gives to each of its members some latitude for judgment and direction, but which has a definite policy of its own and sees to it that this policy is, in the main, respected and supported by every one of its missionaries.

It is an interesting fact, in the study of the missions of India, that the American Missions, on the whole, represent the largest degree, both of mission autonomy and of missionary individualism. The farther we pass east from America the more do we see mission autonomy yield to the control of the home society; and the independence of the missionary lost in the absoluteness of mission supervision.

How far shall missions give the power of franchise to their lady members in the conduct of mission affairs? The last few years has seen this question agitated by many missions. They differ largely in this matter. The Madura Mission has settled the problem by giving to the women absolute equality with the This, probably, is an ideal solution. should be accompanied by a similar movement in the missionary societies at Boston. The position at present is anomalous in that mission; for while it has given to both sexes equal rights of franchise and is therefore a unit in administrative power, the societies at home which support the general, and the woman's parts of the mission activity are entirely separate from and independent of each other. It is not too much to hope that, at an early date, the relations of

The relation of missions cor in foreign lands is a subject whi gaging the thought of all missi missions of different denominati lated from, and absolutely indiffe welfare. There was much fr. coupled with a readiness to dis feelings and a willingness to tak other's weaknesses. I am glad to gradually giving way to a time of sympathy and appreciation, fellow tion are becoming the watchword few years marked progress has be the line of amity and comity betw Missions of the land. Recently, a of Christian Missionaries was co representing the thirty-five Prote South India. Missions which fo from their sister missions and dec in any way with them, came on heartily joined in the universal gc sire for fellowship among all. Co watchword heard in all discussions ference; and since that 3

siastical union and of cooperation in work. And already expressions of hearty desire have been made that the missions of the Congregational denominations unite with these Presbyterian Missions in this Scheme of Union. I believe that it will require but a short time for the perfecting of such a union among all these kindred missions. Thus and thus only can we hope to teach to our native Christians the growing oneness of God's people; and thus also do we hope to reduce considerably the expenses of the work in that land. For, by thus uniting our forces, we shall be able to reduce the number of our special institutions for the training of our agency and the development of our work. Nothing can further the cause of economy in mission lands today more than the union of mission institutions now built on denominational lines and expensively conducted in all I believe in denominationalism. the missions. its mission in the world and has done much good. But a narrow, selfish, denominationalism on the mission field, and in the presence both of the infant native church and of the inquiring Hindu community, is one of the most serious evils that can befall the cause of Christ in India.

We should all pray for the day when all narrowness in this matter shall yield to the broadest sympathy, love and coöperation. And, perhaps, the best way to answer our prayers in this matter is by furthering the noble cause of Christian union among the denominations and churches here at home.

The old illustration, taken from the rice fields of South India, is apt and instructive. These fields are small and divided by low banks. The banks serve

nothing but one great expense of the harvest. So, while the ubanks which have divided us still there we thank God that 1 more, year by year, as the harvand fellowship is approaching.

3. The organic structure of a stages of its growth is a very achieves increasing success the situation compel it to add to its ing its scope and increasing its plying its departments of work. ago, or less, as the missionary en began to cultivate a new missic himself, almost exclusively, to the the gospel to the heathen. message found entrance into the they were formed into a congrei began to train this infant congre one or more of the most promisir special instruction and initiation Christian service. He then took native agency with himself on r

Christian community. There was also added to this the pastoral care and superintendence of congregations new and old. Later on he felt the need of schools to train the young of his congregations; he also began to realize the value of educational work for non-Christians as a means of presenting to them the gospel of Christ. Thus a system of schools was gradually established, both for Christians and for non-Christians which not only required his care, but also demanded a force of Christian teachers adequate to this increasing work. So, institutions for the systematic training of teachers and preachers had to be established. Under the influence of these schools intelligence grew apace and was suitably met and satisfied by a developing Christian literature—a literature which met the needs of the Christian and heathen alike.

Moreover as he studied the physical condition of the surrounding people he was appalled by the prevalence of disease and the inadequacy, yea, even the evil, of the system of medical treatment which obtained there; and so his heart was drawn out to the need of making some provision for modern medical aid. As the community continued to grow and the number of young people multiplied, in church and congregation alike, he became impressed with the need of organizations whereby this latent youthful power might be conserved, increased and utilized for the Glory of God.

In this way the primitive missions of the past have actually developed into the powerful organizations of the present. One must study, on the spot, one of the larger missions of India today in order to ap, ... organizeu pe

partment of Christian work we contribute to the furtherance of that field. In this way have co following departments, which more or less fullness in all the day.

(a) The Evangelistic Departm

This, as we have seen, is the most fundamental, of all organizties. And it should retain its pro ary effort. It was preëminen Christ. He was the Heavenly M ing that the Kingdom of God wa first of all the great Preacher; "a where heard Him gladly." The Cross never feels that he is more steps of his Master than when he unchurched and Christless masse work a joy and an exhilaration its own, even though it is a physical weariness. I have felt, of this work, more satisfaction other. Not that I record is ...

preacher reaches and offers light and gracious opportunity to the more benighted and the more neglected members of the community. Without making special choice of any favoured class he sows broadcast the seed, preaches the divine Word, praying that the Lord himself, who also preached to the common people, bestow his richest blessing upon the labour which he has done in his name.

This work of preaching Christ to those who know him not, must be carried on by missionaries and agents. It is usually the custom to expect that every mission agent shall devote some of his time in visiting neighbouring villages and in gathering the people together and in presenting to them, in all simplicity, the message of salvation. Frequently these teachers, catechists and pastors take with them some of the members of their congregations to help them, by song and by the influence of their presence, to present their message effectively to the people; and thus the Christians also receive a most useful training in this elementary part of Christian service.

From time to time special itineracies are conducted by a band of mission agents who will spend a week or more in traversing a whole region, preaching in every village and street as they pass along their journey. These itineracies are conducted in various ways, but are always most helpful in the evangelization of the district.

Some of the best organized missions are adding emphasis to this work by devoting missionaries specially to the conduct of it. These men gather bands of native preachers around them who spend their time and strength in preaching and in dissem-

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inating gospel truth in the neglected regions of their fields.

Theological seminaries also give a part of their time to this excellent work. The seminary, with which I am connected, gave, during the year 1900, five weeks to village work. Teachers and students travelled hundreds of miles among the villages of the neglected part of the field and carried the message to more than 50,000 people. This was not only a joyful service, it was also a most helpful experience to the young students while undergoing their theological training.

But, as the native Church, in a mission, grows in numbers and in intelligence, the work of evangelism becomes its special duty. If the Church does not enter, with added joy and power, into this department of its work; and if it does not voluntarily assume, with ever increasing fullness, this form of Christian activity, there is something radically wrong.

The character of this preaching is a matter of importance. In India it should be, largely, if not exclusively, constructive rather than destructive. Forces destructive to a belief in Hinduism and its numberless superstitions have multiplied wonderfully in that land during the last fifty years. So that there is no necessity, today, that the Christian preacher spend any of his time in attacking the errors and evils of the ancestral faith of the people. He should give himself to the more agreeable and blessed work of imparting the living truth of the Gospel in all directness and simplicity. The destructive agencies of the civilization, knowledge and religious institutions of the West have accomplished their work and have made straight the pathway of the Gospel Messenger into the mind and heart of the people. Thus, it is not the abuse of the old, but the exposition of the new, faith which should occupy the time of the preacher to Hindus today. It has been my own custom, and I always urge it upon my students, to avoid the temptation of attacking Hinduism, and to preach a simple Gospel of salvation.

(b) Pastoral Work.

The rapidly increasing number of churches and congregations has added much to the pastoral duties of a mission. Formerly missionaries themselves acted as pastors and shepherded the flocks in the villages. Even today some of the German missions have missionary pastors. But this is now exceptional. Missions generally have learned that, for native congregations, native pastors are essential. They not only are better adapted, by nature and by

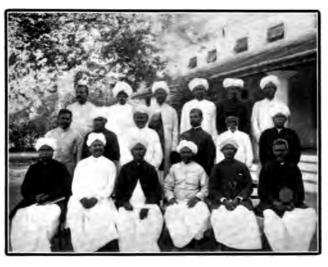
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training, to meet the needs of the native Church; they are also the only ones that are within the range of the financial possibilities of self-support. And self-support must be ever held before the church as a high future blessing and duty of the Christian community.

And yet the day when the pastoral work can be effectively and satisfactorily done by the natives themselves has hardly arrived. Few native pastors today, and much fewer catechists, are competent, both on the score of character and of independence, to wisely direct the affairs of their people and to efficiently preserve church discipline. This is a sad confession to make; but truth compels me to make it—a truth emphasized more than once by long experience among them. A few years ago a church within my jurisdiction wished to expel a leading



THEOLOGICAL STUDENTS WITH THEIR FAMILIES.



GROUP OF MADURA PASTORS.



timid in the situation. Thereupon I asked those of them who desired that I should act in this matter for the church to raise the hand; whereupon every hand of pastor and people was immediately raised; and I fulfilled their wish by excommunicating, in their name, the evil member!

This may or may not be Congregationalism; but it illustrates the fact which I am now dwelling upon, viz.: that for the present, both pastor and people are unequal to the severe duties of church discipline. Every month the missionary is confronted with similar situations which reveal to him the necessity of his presence as a superintending pastor and the urgent need of his wisdom to direct the affairs of the church, his firmness to put an end to many impossible situations, and his inspiration to tone up and give backbone to pastors and other agents connected with him. It should not be forgotten that, while the infant community connected with each mission has many admirable traits of piety and of character, it is still the victim of great weakness in matters of purity. of fellowship and of Christian peace. So that if the Church is to be preserved from many intolerable evils and brought into the noble traits of a Christian character which will impress itself upon the non-Christian community there must be firm guidance, stern repression of evil and wise inspiration to good on the part of the native pastoral force under the bracing influence of missionary guidance. To those who are conversant with the condition of the native Church in India there is a supreme conviction that its greatest danger lies in the irregularity of the life of its members and in its want of firm discipline and the presthis work is a duty of paramthe training must be continued the presence of the missionary inspire.

(c) The Educational Departm

In large, well-organized missi department is now perhaps the all-pervasive. As a mission grc usually develops more rapidly the organized activities. This work classes:

Schools for Non-Christians.

These are especially established reaching and affecting the non-Cl. They have developed wonderful half-century and hold an imposition of missions. They represent the conomy of missions. They are progelistic agency. They furnish esto present Christ and His Gospelarge host of young people under cumstances.

tutions is a waste of mission funds. But they have failed to recognize the significant fact, which I have already mentioned, that these institutions undoubtedly furnish the best opportunity for missionary evangelistic work. And I fearlessly maintain that more conversions take place, and more accessions are made, through these schools than through any other agency, apart from the Christian Church itself. Not a few of the village primary schools become nuclei to Christian congregations, which flourish and develop into Christian churches. And through the higher institutions some of the best and strongest members of the Christian community have been won from Hinduism. All this, apart from the fact that these institutions perform an unspeakably important function in the dissemination of light throughout the whole Hindu community and in the leavening of the whole mass of Hindu thought and institutions. The good done by this class of institutions is beyond computation in that land.

Schools for Christian Children.

It is the worthy ambition of every mission and missionary to train the children of the Christians so that they may rise, not only in intelligence, but also in social life and position. Under this class of schools the native Christian community is being rapidly developed and educated, so that it is already in advance of any other community in general literacy.

Among these schools for Christians are industrial institutions for the training of boys and girls in manual labour. At the present time there seems to be

into this effort than any other mis they are not loud in its praise mission work. It certainly ha demerits which we shall consider

During the last decade a few launched out upon a new enterp Peasant Settlements. One object the poor and improvident memb nity, especially the socially subhabits of thrift, economy and in also conducted as a philanthropy raising the people socially and in new methods and forms of agricul ment is still in its infancy.

Training Institutions for Mission

It is the duty of every mission to efficient class of men and women all the departments of missionary w relieve the missionary of many of schools are of many kinds corres various classes of agencies required

This may be illustrated by the found in the '

Madura for further, and professional, training. At Pasumalai young men may pass through the High School and even the college department. They are then placed in the normal department, to qualify them as teachers, or in the Theological Seminary, to prepare them as preachers and pastors. So, also, girls are placed in the Madura Girls' High and Training School and are there qualified for one of three grades of teachership. Or they may be placed in the Bible Woman's Training School where they receive a two-years' course of training for work as Bible women.

The only class of agents which is not trained by the Madura Mission is that of medical assistants. I trust that the mission's desire for funds to establish this work also may be gratified and that thus we may have the means of training suitable agents for every department of our missionary work. No mission can be complete unless it has some means of furnishing itself with an efficient agency to conduct all departments of its activity.

The only danger connected with the excellent educational department of work is, lest it should outgrow and overshadow all other departments. This danger is at present manifesting itself in some missions. It is an attractive form of work which allures the missionary; and, for several reasons, he yields to the temptation of emphasizing it out of proportion to its relative value and gives more time and money to it than a wise place in mission economy demands. The ideal arrangement for a mission would seem to be to keep well in front its evangelistic and pastoral endeavour, and to utilize all forms of educational work with a view to strengthening and furthering these.

Scotland, in South India, has and taste in the work of educ distinguished success in that college for boys and high sch bear testimony to its eminent ment. In evangelistic work i shown much interest nor large leyan Methodists, on the other gelists and find their chief succe gospel. Each mission should field and its claims and needs, in own corporate gift and bent a velop its work mainly upon the most congenial to it.

(d) Literary Work.

The creation and circulation of literature has always been recognased a work of paramount important many missionaries have devote sively to this work, yet not a liplished in it by the missions, original and brilliant has issued near and it.

In India, three strong societies aid the missions by engaging directly in the production and dissemination of Christian literature. These are the Bible Society, the Tract Society and the Christian Literature Society. These institutions have spent large sums of money in the translation, revision and circulation of the Holy Scriptures and in the furnishing of fresh, readable and informing tracts and books in explanation, illustration and defense of Christianity. The far-reaching results of the work of these societies no one can adequately estimate. The need of this department of work is not only great, it is growing annually. Missions feel this keenly and are unwilling to depend entirely upon the above mentioned societies. Each mission of any importance has one, or more, printing establishments with which it can prepare and issue tracts and books of its own, and whereby it may present special truths and teachings which seem to it urgently needed by its people. Through these presses the missions publish also 147 newspapers and magazines for the special use of the Christian people and others. In this way forty-one printing establishments, employing no fewer than 2,000 men, are utilized by the Protestant missions of India in the production of healthy literature for the furtherance of the cause of Christ in that land.

In this department two special classes are kept in view. The growing Christian community must be provided with suitable books in the vernaculars. Books devotional for the mass of Christians, and text-books for the students in our professional schools, and helpful books of instruction for the large body of Christian agents are needed. All these

community—such tracts and bo them, in an attractive and convin truths and the supreme excellent number is annually increasing, Christians and in the non-Chris those who can read and whose growing.

Lond numprica

This method of approach to the has peculiar advantages of its ov connected with Christian instruction directly from the lips of the teacher not exist in connection with tracts printed messengers of truth and sa effectively do their work in the s night and in the secret recesses at the solitary chamber. And this meffective because it may be read a than once, until its truth grips the and saving power.

The power of the printed page, a senger in India, is second to none influence will multiply mightily as Missions and individual missions more fully into this work.

And even where missions are too weak to publish anything of their own and are unable to write books or tracts; there is a wide field of usefulness open to them in a thoroughly systematic and energetic work of distributing the existing literature produced by the great societies. In some missions this work of circulating Scriptures and Christian books has been reduced almost to a science and has become an exceedingly efficient help to the cause in those districts. Other missions have yet to learn the importance and blessing of this activity.

(e) Medical Work.

This department of missionary effort has a wide sphere of usefulness. Though not so urgently necessary now as in former times in India, owing to the ubiquitous and efficient Government Medical Department, it is nevertheless popular and very useful. This is specially so when the whole work and its agency are brought into full subjection to the Christian, as distinct from the purely humanitarian, motive. No other department is more capable of being utilized as an evangelizing agency; and in many missions its influence is thus widely felt. Everywhere its aid to other departments of mission work is much appreciated through its ability to gain friends for our cause among those who would otherwise be inimical: and in preparing the hearts of many to receive spiritual help from the Great Physician. No fewer than forty hospitals, besides many dispensaries, are conducted by Protestant missions in India today. Many of the medical missionaries give their whole time to this work; others conduct the medical as only one of the

profession as physician. But, tenfold caution lest the distinc of his life-work should be subje professional and the humanitaria

Medical work for women a India today perhaps its most u more need and suffering amon men.

(f) Work for Women.

From the first, missions I woman. She has been their ca sion and elevation their ambitic times, much has been added to the separate and definite forms of wowomen; organized work by wor has suddenly taken high rank and able popularity among Christia Women's Missionary Societies ful come to India and are giving the to work for their Indian sisters. are undertaken in their behalf. A of thousands of native Bible wom and mistresses, these ladies performed.

hood is being developed, more rapidly indeed than Christian manhood, into a thing of strength and beauty. In the town of Madura alone thirty-one Bible women have access to 1,000 non-Christian homes where Bible instruction is gladly received. Another staff of twenty-one Christian workers instructs daily, in five schools, 500 Hindu and Mohammedan girls. Also a High and Training school for Christian girls, with 256 pupils; and a Bible woman's training school, with seventeen students, complete this organized work for women in that town. it, as a centre, seventeen other women visit and work in seventy-two different villages and instruct 1,005 pupils. No work at present is more important or finds more encouragement than this organized activity for women.

(g) Work for the Young.

Ours is preëminently the age of youth—the time when the importance of work for the young is fully appreciated, and when manifold activities are put forth by the Christian Church in their behalf. During recent years such activity has been extensively introduced into mission fields. In India at present, Y. M. C. A., Y. W. C. A., Y. P. S. C. E., Epworth League, Sunday-school Union and a host of other less-known organizations for the young have established themselves and are working with much enthusiasm. In former years little was done for the young of the infant Christian communities. The old Oriental idea that young people are of no account, and that effort in their behalf is hardly worth while, obtained in India until recent years. The con-

giorance and neatherish da this many of these boys and up into manhood and wo heathenism; and many flou gregations of the last generation is now understood, with incre the permanent success and & congregation, as of the who nity, depends more upon the cised in behalf of the young t of labour lavished upon tho: Hence, more activity, of ar being wisely put forth in be and of young people. The r sive, tenacious mind of the y readily, appreciates more keep more persistence to religious in tion imparted to it than does th bers of the community. The (finds earlier and greater fruit to young than among the old. parted by him to the young pec later, apt to be carried by them of the congregation or church Church :-



A JUNIOR CHRISTIAN ENDEAVOR SOCIETY.



A VILLAGE CHRISTIAN SCHOOL.

n

this line of work, the missionary need not be discouraged, but may feel confident that he has within his power an organization rich in promise of blessing to his whole community.

(h) Organizations for the Special Activities of the Native Christian Community.

Every mission should encourage all forms of wise and necessary organization for the furtherance of the highest life of the community itself. And this chiefly with a view to developing self-dependence in the community. These organizations will be naturally divided into two classes.

Those Which Promote Self-Government.

The Christian Church in the mission field should be organized ecclesiastically and administratively in such a way that it may ultimately, and as speedily as may seem wise, become entirely self-governing. Every mission should aim to so teach the people that they may control and conduct successfully their own affairs. It should establish a Church which sends its roots deep into the soil of the land and which will become, in the highest sense, indigenous. One of the necessary evils of missionary life is the early Western control and guidance of everything. should like to see the day, when the native Church can establish that polity which is most congenial to its taste and run its affairs independently and on Oriental lines, in such a way as to win more effectively the people of India to Christ. The question is sometimes asked, -- "Must our Congregational missions bind, to our Congregational form of ecclesias-

tical government, the people whom they bring over from heathenism? Must our church polity, in the mission field, be Congregational, or Presbyterian, etc., regardless of its adaptation, or want of adaptation, to the people?" The affirmative answer has usually been given by all societies (and wrongly I think) to this inquiry; and thus every denomination transplants into heathen lands, with renewed emphasis, not only its own peculiar shibboleths of doctrine; it also exalts to a heavenly command the government and ritual which it represents.

Missions in India are conscientiously endeavouring, with varying degrees of wisdom and success, to lead forward their people in the line of self-government. But both love of power and a conviction of the inability of the infant Church to wisely control its affairs, combine to render this transfer of power

ORGANIZATION

reaching and self-extending. In the Madura Mission there has been for many years a Home Missionary Society whose aim is to help support weak churches and also maintain a force of evangelists to preach to non-Christians. It is the society of the native Christians—supported and largely directed by them. It has created, maintained and increased the interest of the people in furthering the cause of Christ.

Many such societies exist in India today and they render valuable service in keeping before the mind of the people the deepest characteristics of our faith and the highest privilege of a Christian community—that of outgoing love, and self-extending enthusiasm.

Those Organizations Which Further Self-Support.

How extensively should the idea of self-support be at present urged upon the native Christian community? This is a question which we will discuss later on. There is no question however but that every mission should so organize its benevolences that the infant Church may, at as early a date as possible, cease to seek support from a foreign land; and that it cultivate at the same time a spirit of self-denial and of self-reliance. The poverty of the people is, and will long remain, a serious barrier to this consummation. But the evil of poverty may be counterbalanced by a careful system whereby the benevolent feelings, generous impulses and the sense of obligation of the people are conserved, strengthened and made fully effective. This matter should not be left to haphazard or to spasmodic appeal. Christian, even the poorest, should be so directed and

inspired in his benevolence that he may effectively contribute to the worthy object of self-support.

These three desiderata of the native Christian Church—self-support, self-propagation and self-government—are to be desired above all other blessings by the missions and should be sought with a persistence and a well-organized intelligence, which will mean advance and ultimate success. When these three have been attained, missions, with all their expensive machinery, may gladly disband and feel that their end has been accomplished and that they are no longer needed.

IX

PRESENT DAY MISSIONARY PROBLEMS

N VERY age has its own problems to solve; and so has every department of life. The problems which belong to missionary life, method and work are many. The permanence and future success of the missionary effort of the Church of God depends upon the wise solution of these problems. Nowhere is this more manifest than in India. In that land Christian effort for the conversion of the people has been made for many centuries by numerous nationalities and Christian communities with varying success or want of success. Unwillingness or an inability to thoroughly confront and master the deep problems of the field, the work and the people, with a view to adapting Christianity to them has largely been the cause of the slow progress of our faith in that land. Successive efforts by the Greek, the Syrian, the Romish and the Protestant Churches have not been prolific in marked and permanent results, simply because they have not adequately studied the novel and strange conditions of the land and the best methods of presenting Christ and His truth.

We need in India, today, highest wisdom in order to establish worthy missions, and to conduct them in the right and best way so as to attain results commensurate with the resources of the kingdom and of the great King whose we are and whom we preach.

The missionary problems of today are many.

 The initial and preliminary question as to the right of the Christian Church to send forth its missionaries, and to establish its missions in heathen lands.

This question is now raised by many. They ask it because they believe in the integrity of the doctrine of evolution. "Why do you not," they say, "leave those non-Christian peoples to work out their own salvation through a natural evolution of their own faiths? Let those old crude religions pass into something higher through the natural process of evolution rather than resort to the cataclysmic method of overthrowing the old and introducing a faith that is entirely foreign. Why not let the process of growth work out its own results even though it takes a long time for it?"

This objection to our work is modern and thoroughgoing. Of course it is equally propounced against

evolution to us at this present? And is it not identical with the last commission of our Lord to His followers—to go and disciple the nations? And while it is the function of Christianity to maintain the evolution principle of the survival of the fittest, it does this by indirection—by seizing upon the most unfit and unworthy and making them fit to stand before God and worthy to enjoy the life eternal in all its glory.

Moving a step forward we come to,-

Another problem kindred to the one mentioned—one which concerns the aims and the results which should animate missionary endeavour.

2. What shall a man or a mission entertain as a motive or as an aim to be attained and as results worthy of achievement in missionary work?

This question also is based upon and will cover very largely the character of the work accomplished.

There are two distinct and separate motives and aims impelling Christians, at the present time, to missionary effort. They are, in the main, an emphasis given, respectively, to each of Christ's two final commands to his disciples upon earth.

In the first instance his last commission to his followers to go and make disciples of the nations is taken as the watch-word; and this has always meant thorough, patient, all-inclusive effort for the redemption and elevation of all the races of the earth.

The other class has taken as its watch-word our Lord's last utterance upon earth—"Ye shall be My witnesses." "Witness-bearing" has become to them the expression of the Church's great duty to the world.

There is a great difference between these two classes of aims and motives, and they are associated with two classes of theological thinking. According to the former theory the Kingdom of our Lord, under the dispensation of the Holy Spirit, is to spread in regenerating power and triumphant efficacy until all the nations of the earth shall come under its sway. This is a great and arduous undertaking. The planting of this Kingdom in heathen lands and the discipling of those people until the Church of God shall have become a living and a self-propagating church in all the regions of the earth is a work of ages, worthy of the combined effort of heaven and earth. And this consummation will surely take place. God has promised it; Christ's work involves it; the Holy Spirit came into the world for its realization. who entertain this belief are Christian optimists.

sponsibility for the conversion of the people and for the building up of strong churches.

This claim that it is the duty of the Church to herald the good news of redemption to all men as speedily as possible apart from the expectation that they will accept it does not commend itself to me either upon Scriptural grounds or upon grounds of reason.

The idea of preaching the gospel to the heathen "for a witness," in the ordinary acceptance of that term, does not constitute a worthy Christian motive. Dr. W. N. Clark well analyzes this thought in the following words, (page 53, in "Study of Christian Missions"),—"At the outset, there is one motive, often, though not necessarily, associated with the theory of heralding, that must be rejected as no Christian motive. It is often held that in this rapid work the gospel is not to be preached mainly in order that it may be believed unto salvation, but rather 'for a witness.'—which is taken to mean 'for a witness against,' the hearers when they meet the judgment of God. The hearing of the gospel marks a turningpoint, both in experience and destiny. When once men have heard the gospel, they will be saved if they believe, and justly condemned if they do not. Only a few will be saved by the missionary preaching; the elect will be gathered out of the mass, and the many will remain indifferent. But the blame of their ruin will be upon themselves, not upon God or the Christian people; and it is to insure this result that the gospel is preached to them for a witness. But this is no Christian truth. Such teaching cannot truly represent the motive of God the Saviour.



We must maintain that God acts in good faith in the offers of His grace, or Christianity becomes a delusion. We must preserve our own good faith also in conveying the offer of grace, or our hearers will rise in the judgment to condemn us. No allowance should be made for any such unchristian motive in our plans for Christian missions, and we must hold no theory of missions that implies it."

Moreover the view is thoroughly pessimistic, so far as this dispensation is concerned, and fails to realize the power and the glory of Christian truth and of the kingdom of Christ as inspired by the Holy Spirit. A theory of missions which is pessimistic at the core can hardly be a safe or an inspiring one.

It should be remembered also that missions are not an end in themselves. They should aim at making themselves unnecessary by the establishing of vigorous churches which shall become self-extending and

Let us not delude ourselves with the idea that this work is easy, that we can pass over it lightly or that we have no responsibility for the conversion of the world. As I have preached for the first time to a heathen village I have felt that my obligation to its inhabitants for their salvation was thereby increased rather than fulfilled. There is no doubt that Christian missionaries realize today as never before the greatness of the task set before God's people to disciple the nations. The obstacles to it and the conflict which it involves seem greater than ever. romance of missions has largely given way to sober work and the rush of battle has been succeeded by a great siege. This is preëminently the condition in India today. Let us not forget this in our missionary enterprise lest we lose courage by the way. let us also remember that it is God's work. He is pledged to bring it to its ultimate triumph, and He will do it. He will fulfill His promise and give to His Son the heathen for His inheritance and the uttermost parts of the earth for His possession.

This theory of missionary work is the only one that has produced, and can maintain, all the present organized activity of the missionary Church. The aim of the manifold activities and various departments of missionary effort, as witnessed in India today, can be nothing less than the ultimate conquest of that land for Christ through the establishment of a living, an ever-growing and self-extending Indian Church there.

Let us now consider some of the problems which specially exist in India.

3. THE CASTE PROBLEM.

The caste problem has been, and continues to be, the most troublesome and obtrusive among all the questions which confront missions in that land. It is a more serious problem—more pervasive and intense—in Southern than in Northern India.

This is radically different from social problems in all other lands, in that it traces its source to, and gathers its authority from, religion. It enforces all that it sanctions by the most compact and relentless religious system the world has known. It maintains that men have been created into a great number of castes or classes from none of which can they, by any possibility, pass into another. In whatever social stratum a man is born there must he live and die. It is impious for him to attempt to evade or to violate this heavenly classification. His interests and all his rights are confined to that one caste of his high.

When Christianity was first established in India the problem of the adoption or the rejection of caste by the Christian church had to be faced. It was rejected by the earliest Christian community in India; for we find no traces of it in the Syrian church on the coast of Malabar today. Even caste titles, that dearest remnant of that system to all other native Christians in India, have entirely disappeared from that community. It is a great pity that the history of that victory over caste has not been preserved as a lesson and a heritage to later Christians.

The Romish Church, which next invaded India, unfortunately despised the Syrian community, sought no instruction from its history, made a friend of the caste system and adopted it in all its hideousness. It did not wait to consider the terrible fact, so patent to all at present, that Hinduism and caste are convertible terms-that one cannot cease to be a Hindu who maintains the caste system in its integrity. Its intention was, no doubt, good in its way. It was an effort to make an easy way out of Hinduism into Christianity and thus to swell the tide of incoming converts. But, unfortunately, the path was made too easy; the narrow gate was sufficiently enlarged for the Hindu to enter with his burden of heathen prejudices and superstitions, and it soon became the highway of insincerity and hypocrisy. Moreover, the Romish Church has found, to its cost, that an easy way from Hinduism to Christianity is an equally easy path to return. A man who carried much of his Hinduism with him into the Christian Church was easily drawn back by the remaining old ties and affections. The consequence is that, while Romanism

has made large inroads upon Hinduism in some places, it has only been for a time; and the backsliders have been as numerous as the new converts; so that Roman Catholicism has made little net progress in India for many years.

This alliance which Christianity made, four centuries ago, with caste was, thus, a fatal one. It gave also a clue to the earliest Protestant missionaries—a clue which they, in a weak moment, decided to follow. For, the first Danish missionaries also made a sad compromise with this monster evil. I presume that this may be regarded as a continental failing of that day, when in Europe class differences were great and almost insurmountable. Human rights and individual liberty were not held so sacred, or so scrupulously defended, in Europe in those days as they are in Anglo-Saxon countries today. Otherwise any alliance by the Church with the caste system would

was made to expel it. Nearly all Protestant missions now denounce it, root and branch, and preach against it, and in various ways try to check and to cast it out. But with no great success thus far. false step taken at the beginning has cost the Church terribly. Today in South India more than nine-tenths of all Protestant native Christians, while they seek an alliance only among Christians, nevertheless marry not on lines of Christian affinity so much as on Hindu caste lines. It is not often that we find a man among common Christians who has courage and sense enough to seek a match for son or daughter outside of the limits of that caste to which he and his people belonged in Hinduism. This custom is found not only extremely inconvenient and troublesome to them; worst of all, it perpetuates, in the Christian fold, the old heathen lines of cleavage. And thus life in the Christian community is still running somewhat in the old channels of Hinduism and largely preserves those social distinctions of the past which should have been buried with them at baptism and forever abandoned.

Under these circumstances what should missions do? What should be their attitude towards caste spirit and customs? Through former misapprehension and neglect the evil is in the Christian Church and exercises a potent influence. How shall it be overcome or expelled? Some believe in the laisseq faire method. They maintain that, if left to itself for a time, it will die out, or the general spirit of Christianity will naturally drive it out. The spirit of caste is not exorcised in that way. So long as it is perpetuated by marriage affinity, the source of the

whole evil, and by habits of eating together on caste lines, it will not diminish very much or cease to torment the Church. A century of such waiting, in some missions that I have known, finds the evil not much diminished. It is only in those missions where it is attacked and constantly denounced and its terrible evils exposed, that progress is evident.

That which can do speedy and sure work, in the destruction of this evil in Christian missions is intercaste marriage. And through this I am glad to see that increasing good is wrought. Missions should in every way encourage and put a premium upon marriages among their members from different castes. They should teach frequently and emphatically that membership in different castes does not constitute a prohibited marriage relationship; but rather does it furnish the best ground for marriage. In this way, and in this way.

churches will entirely support their own institutions. Indeed there are now many churches, on mission ground, that have grown into self-dependence and that maintain, at their own expense, all those normal forms of work that are connected with Christian activity.

The question is frequently asked,—how far shall missions place before them, as the supreme and immediate aim, the self-support of their separate churches? Among missions and missionaries there are two tendencies in this matter. One class, represented by the Church Missionary Society Mission in Tinnevelly, place all moneys received from their mission churches into one fund, and from this fund they pay the salaries of the pastors and catechists, so far as possible. Bishop Sargent told me that he did not think any church should be allowed to directly support its own pastor lest they consider that thereby they had a right to exercise authority over him! That mission, therefore, and for other reasons also, has relegated the direct question of the self-support of each church into the limbo of the undesirable. In the American Madura Mission, on the other hand, the responsibility is urged upon every individual church to support its own spiritual instructor; and all rules and methods are directed towards emphasizing and enforcing this. Self-support thus becomes, in that mission, its ever-present cry and the growing ambition of its every church and congregation. And the progress of the Church and of the mission is largely measured by this standard.

The self-support of a mission, as such, is a question which is not looked upon with the same urgency,

or with the same idea of importance by all missions, or by all missionaries. One party, for instance, would make self-support the supreme end; everything else must be subordinated to it. Nothing should be undertaken, they say, which is not within the means and the desire of the people to support. For instance, they maintain that the salary of all mission agents and the support of mission institutions must be pecuniarily within the means of the Orient and within the limits of its ambitions. I ought to say that no mission, to my knowledge, carries out this principle in its integrity, although there are some missionaries who urge it and proclaim it at all times.

The other party believes that the principal duty and highest privilege of a mission, as such, is not immediately to seek self-support or to pare everything down to the capacity of the people to give; but to push forward the work energetically: with economy

ple. And there are some advantages to that method. Many of the best missionaries have often felt that they would like to try that system in India. Bishop Thoburn, while maintaining that it would be impossible to radically change the method of an old mission, expressed the conviction that it might be well to establish in India a new mission on the basis of complete self-support from the beginning. doubtless, was the Pauline method; and it operated well under the then existing circumstances in those lands. And had our missions in the East been established and conducted by the Orient instead of the Occident they would have had adequate patience to pursue the method of self-support ab initio. But as we are of the West, Western, our missions must partake of the characteristics of our nature; and be imbued with that energy, push, impatience for results which distinguish us in everything. I am sure that neither the churches at home nor their missionaries abroad are prepared to limit their efforts by the poverty, slowness and apathy of the East, and thus perhaps delay for years, or generations, the results which, through the expenditure of more money, they possibly might reap today. The method which missions have adopted is the western method, characteristic of our haste and strenuous spirit, and partaking of the evils incident to that spirit and method. It is, on the whole, perhaps the best method that can be used and fully realized by us.

5. MISSION EDUCATIONAL WORK.

In connection with the increasingly important department of mission educational work in India not a

few perplexing questions arise. We have seen that this department has conquered for itself general recognition as a legitimate part of missionary effort.

But there is a serious conflict ahead, in the no distant future. And this is in part owing to the attitude of the Government Educational Department and of the local governing bodies towards mission institutions. There is no concealing the fact that most of the English officials of the Educational Department in India deem mission schools the most serious rivals to, and regard missionary educators as quasi enemies of, their departmental schools. These men have recently assumed, and are increasingly assuming, an attitude of jealousy, if not of hostility, to mission institutions, chiefly because of their strength and excellence as rival schools, and partly because of the Bible training which is imparted to all the students of these schools—a training with which those officials have no

as the funds appropriated for educational purposes are inadequate for all schools they seek the lion's share for their own, and grudgingly give an ever decreasing quota to mission institutions. It will be an ill day for missions when the Educational Department and its schools will become sufficiently strong to affect the policy of the general government as against private, and in favour of government schools.

Another fact, of equal significance, is the attitude of District Boards and Municipal Commissioners towards the schools of Mission Bodies. Nearly all the members of Local Boards are native gentlemen. They see the large influence of mission schools, scattered as they are through their districts and towns, and they regard them as Christian propaganda and as evangelizing agencies; and it is but natural that, under the impulse of their new nationalism and of their interest in a Neo-Hinduism, they should be jealous of mission schools which are the rivals of their own indigenous and growing institu-And as they have the power of the purse and make and withhold grants to different schools at their pleasure; and as all the subordinate officers of the Educational Department are natives and are not in full sympathy with mission schools; it can be easily seen how our schools are doomed to suffer through an ever decreasing government aid towards their support.

Thus, there are two problems, in this connection, which will confront us. One is the question whether it be worth while for missions to conduct their schools entirely at their own expense, i. e.—without any government aid. This problem must be faced ere long;

shall be allowed to be used a In other words, whether mis the privilege of teaching the tian students in attendance, e This question is exercising t natives and others today; and present practice is contrary to of Religious Neutrality in the reason for this contention; religious rivalry and jealousy, i lead to a crisis in mission schomay confront us as to wheth continue all our schools for conditions which make it imp Bible, or even any religious, tra Another serious problem, in is whether missions should co

Another serious problem, in is whether missions should confide educational work apart from o purposes. In other words, how a mission give itself to the wor and not as a Christian training agency.

Many at present maintain the ducation—is in itself a good a

that mission funds should thus be used for the intellectual advancement of the people apart from their Christianization. The majority, however, would claim that a mission's educational work should be conducted only so far as it can be the medium of communicating religious truth, or only in so far as it can be made a direct auxiliary to the Christianizing of the land. This class would claim that no work should be undertaken by a mission which does not contribute to the Christianizing of the people as a result distinct from their progress in civilization. And it is here that these two classes of missionaries take issue with each other. It is an important difference in the conception of the Church's work in heathen lands. As I shall consider this later I only call attention to it here.

Another matter, of no little consequence in this connection, is that of the amount of educational privilege which a mission should furnish to its people. President Stanley Hall has recently maintained that, even in this country, many are educated who should not be. They should, he says, be left to the hoe and shovel. He claims that not a few are, through education, spoiled for usefulness in the lowest sphere of manual labour for which they were by nature designed; while they are also disqualified for the highest sphere of service and life. If this be true in America it is doubly true in India. Many young men and women in that land have had lavished upon them the blessings of education to an extent that was unprofitable both to them and to the cause. They have received an education and training which not only carried them away far outside the social

realm for which they were intended by nature; it also left them incapable of doing the higher thing for which they were intended by the mission.

There is adequate excuse for this in the early stages of mission progress. The greatest need of a mission is a good, strong, native agency. And in its desire to furnish this agency the mission, as well as the individual missionary, eagerly seizes upon every boy and girl who shows any signs of promise as an applicant to be trained for missionary service. This same ambition to develop, in intellectual power and in civilizing progress, the young of an infant Christian community so that they may adorn our faith and give an honourable status to the community leads many a mission to expend upon the education of its boys and girls more than it will in its later and more mature stage of growth.

native agency—this embraced the whole work of the mission. Anything beyond this was considered illegitimate. Subsequently the medical department was introduced,—chiefly because of the example of Christ Himself as the Great Healer. Soon the educational work was begun, as a necessity in its elementary stages, and it gradually grew until it has reached its present manifold character and large proportions. Then a few missions began to touch the industrial problem and to establish schools for the training of boys and girls in manual labour. Today that work is finding much increased emphasis, and missions are beginning to take up, in all seriousness, Peasant Settlements as a means of lifting the people economically, and of training them to habits of industry, and to found villages as separate Christian communities. Schools for the blind and for deaf mutes also have been established. In fact all forms of philanthropic effort have now practically been adopted by the missions of India as legitimate forms of their activities. Indeed, it is extensively proclaimed, what has long been strenuously denied, that missions are not founded simply to Christianize but to civilize and to elevate in all matters pertaining to soul, mind and body, the people among whom they are established.

This is a broad question and an issue of fundamental importance. It belongs to the very concept of missions and is largely a question of aim and purpose. The trend of the times is doubtless in favour of the broader, humanitarian, philanthropic, civilizing purpose of missions as against the deeper and more exclusive, spiritual and Christianizing end.

It seems to me to be a question whether missions are ready for this change.

It is also a very serious problem whether, in the mission field, this modern tendency to extend and broaden out is of the spirit of Christ and is a passion to do good unto men in every department and sphere of their life; or whether it is a degeneracy—a drifting away from the lofty and exclusive purpose of soul-winning and soul-saving down towards the lower plane of earthly blessing and general philanthropy. There is certainly a sense in which this widening of missionary endeavour is a part of the broadening of the Christian life of today and is in harmony with the multiplication of the agencies of the Church at home for the general betterment of the people and for preparing them for the highest blessings of our faith; and as such it is both commendable and encouraging.

On the other hand I know of no temptation that is

and, I would almost say, necessarily means, a with-drawal of time and energy and of interest from its highest spiritual work. A man or a mission has only a certain amount of strength and money to devote to his work; and if this is increasingly and extensively expended upon the lower forms of philanthropic effort, the higher, spiritual purposes and endeavors must suffer.

The Basle Lutheran Mission of South India has done more industrial work than any other mission of that land. But the industrial department grew so rapidly and became so absorbing that it was found necessary to make a separate "mission" of it. It has flourished as a commercial enterprise and is self-supporting. But the leader of that mission informs me that its blessings are questionable, in that it tends to demoralize the people and renders little or no aid to their spiritual work.

While I believe that a certain amount of endeavour, by a mission, for the temporal good and social betterment of its people is legitimate and desirable, extreme care should be taken, in the present early stage of progress, lest this form of activity become prominent or dominant; and, above all, lest it, in any way, interfere with the conviction concerning the supreme importance and prime urgency of the spiritual training and growth of the people. This class of work can very easily, by changing the people's ideas of a mission's aim and purpose, demoralize them. It can also, with equally fatal facility, transfer the interest of the missionary from the higher to the lower realm of work, and thus become a curse, rather than a blessing, to him. If the

work of missions is to be broadened the greatest care must be exercised lest this breadth be secured at the expense of depth of spiritual purpose and power, and height of spiritual life and experience. I must confess that this new movement, in the present stage of the progress of missions, brings to me as much fear as it does hope. For, while I see reason for taking up such work, I know also the demoralizing influences that so naturally and easily follow it. A mission that allows itself to be secularized, by giving too much emphasis to these social and civilizing agencies, becomes inevitably paralyzed as a spiritual force in its field; and woe be to any mission that gains anything at the expense of its spiritual paralysis.

7. MISSION ADMINISTRATION.

The question of administration is an exceedingly important one to every mission. How wisely are

different peculiarities of the several nationalities which conduct the missions; it is also in part due to their denominational affinities. But, by growing familiarity with one another's methods and by more appreciative study of the same, much could be learned by these missions which would tend to increasing uniformity of administrative method, efficiency of work and abundance of results.

Another question of perennial interest, in this connection, is that of the extent to which native Christians should be allowed to participate in the administration of the affairs of a mission. The training of some of the highest members of the native Christian community in the responsibility of missionary administration is a serious duty of every mission. day must come when the whole administration of the Christian work carried on by missions will be in the hands of the native community itself-when missions, as such, shall have accomplished their work and shall be disbanded. What is being done by our missions today to make that consummation possible and desirable at the earliest moment? Most missions maintain that Indians should have nothing to do with the administration of foreign funds. Is this a wise position to take? Is it consonant with the best training of the highest native Christians for future control? In other words, what administrative preparation is being made by the mission for the incoming of an indigenous, self-governing Church?

It is true that Indian Christians will not, for a long time, be able to render much assistance to the missions in this line. But if they are to be, at any future time, capable of undertaking the responsibility And it is the duty of missic them.

There is danger that miss to their right to rule. Possionary no less than to other

I am glad to say that prog in this matter. Slowly but tian is entering into their cc creasing opportunity and res

8. PROBLEMS CONCERNING

There are many interestin tions connected with the rec into the Christian fold in Indi a growing interest to the Ca important place in missiona refer to only a few of them.

(a) Shall polygamous conv Christian Church?

In Hinduism polygamy (mois not uncommon. It is peritered by that faith and is legal country.

we say to such? How shall we meet them and their desire? This question has, in a few cases, been sent to the societies at home, the missions seeking from them advice and guidance. From America the instruction has been received against receiving any such into the Christian Church. This is natural enough from a country which is confronted by the Mormon question. But the problem has its Eastern bearing which is not understood in the West and which has led missionary bodies in India almost invariably to decide in favour of receiving such into the Christian fold.

In the consideration of the problem many things must be kept in mind. None more important than the claims to a cordial welcome from the Church of any man who, in true faith and Christian earnestness, seeks admittance. If it be demanded of the man that he put away all but one of those wives taken in heathenism; then we ask whether it is Christian, or even just, to cast away one to whom he was solemnly and religiously pledged according to the laws of the land and with whom he has been linked in love and harmony for years and from whom he has begotten children? And if he is to put away one or more of his wives, which one shall it be? Shall it be the first wife? Certainly that would not be Christian. Or shall it be the second wife who is the mother of his children and whom he probably married at the request of the first, who was childless, in order that he might raise seed unto himself? It is not easy, on Christian grounds, to decide such a problem as this; nor is it very Christian to put a ban upon any woman who, in accordance with their religion and their coun-

try's laws, has formed this sacred alliance with a man and has lived with him for years. Nor can it be right to brand with illegitimacy the children born of such a wedlock.

I would not allow such persons, received into the Christian Church, to become officers of the Church. But I cannot see why there may not be an humble place in the Church of God for such and their families.

(b) Should the baptism of a person, in any case, immediately follow his confession of Christ?

This question does not pertain to those who live in Christian communities and within the circle of Christian light and influence. It refers mainly, if not exclusively, to those who accept Christ under the influence of Christian teaching at heathen festivals and

think he finds, in that public occasion the only opportunity of making an open confession of Christ? And what right have we to conclude that he will not stand firm to his pledge and promise if we are convinced that it is made in all sincerity and earnestness, and if we are convinced that the man has really accepted Christ as his Saviour? Or, more properly, what ground have we to believe that the Holy Spirit cannot carry on to perfection the work thus begun by Him in the heart of such a man? And was not this method of immediate baptism that of the Apostolic Church, even though many thus baptized subsequently denied their new faith?

There are, doubtless, cases of this kind where baptism cannot be refused by the minister of God—where it is even imperative and may prove a blessing to the heathen audience as well as to the new convert. And yet, the ordinary method of delay and careful scrutiny and training should still be adhered to as a normal method of the Church in heathen lands. It is the safest way to lead to a healthy and a strong Church.

(c) Another question frequently asked is that concerning secret baptism.

Shall a missionary, at any time and under any circumstances, secretly baptize such as are anxious to make confession of Christ, but are debarred by family opposition, or by similar causes, from public baptism? This problem frequently arises in connection with work for heathen women. Under the influence of the work of a Bible woman, or a lady missionary,

a woman may abjure her faith, accept Christ as her Saviour and yearn for baptism. But to be baptized publicly and to confess Christ before her people openly would inevitably result in her being driven from home, separated from her children and people, and robbed of all opportunity to influence them in behalf of her newly found faith. Moreover, by this public confession she is deprived of all family support and becomes a helpless dependent upon the mission for her daily bread. The question rises whether such a woman should be quietly baptized and thus left to pursue her way in her own home and with her family as a pledged, but secret, follower of the Lord. There is much to be said in favour of, as there is against, such a baptism. Many contend that such an acceptance of Christ would be unworthy and would be robbed of its saving power. But such are not conversant with Hindu life and some of its terrible con-

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of thought among the people of India whom we seek to bring to Christ.

This revival is really the result of western influence -largely the product of Christian teaching and activity in that land. In its last analysis it is therefore not to be deplored, but rather to be welcomed. At the same time this new awakening seems to be, for the present, connected with a reactionary and a militant spirit. It speaks in the interest of a new nationalism and a false patriotism which extols everything Eastern simply because it is Oriental. Its aggressiveness is manifest even in America. We are becoming familiar, in this country, with the yellow-robed Hindu monk who has probably been trained in a Christian mission college and who talks Hinduism with a strong Christian accent. Though he has violated a peremptory command of his ancestral faith in crossing the seas; and though, of necessity, he daily tramples in this land the whole decalogue of Hindu life and ritual, he feels competent to champion Hindu philosophy here! And he seems to find a coterie of admirers and quasi disciples in this land of light and privilege! Recently an old classmate of mine informed me, with all solemnity, that Eastern thought is now invading the West; and that he himself had become a theosophist! I have, since hearing this statement, travelled considerably over this country and confess that his statement does not seem so absurd as at first I thought. For, I have seen the recent phenomenal spread of Christian Science and of other vagaries with which we are too familiar in this land. What is Christian Science but the subtle, evasive idealism of India unequally yoked to a form of Chrismany people who fail to find spiring teachings of Christ, si credulity which will accept th Blavatsky and the wild assun Let these people go out to li years to see how Hindu thoug for three millenniums, worker results in the life of the teeming Let them observe the debasing low ceremonialism, the all-per superstition which rest, like a n people and which make life m manhood impossible. The situa one of the legendary house bui Newfoundland. The foundation when a dense fog swept over upon all. After the superstruc finished the fog lifted and it v the building was erected some away from the foundation, and Whatever one may say about philosophy as a basis of condu been living for many centuries ignorance supercial







A BRAHMAN GENTLEMAN.



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cerns the missionary work not a little. It appears there in a reactionary form among men of culture and leads many of them to turn away in hearty disapproval from our faith. They are wonderfully drawn towards Christ, our Lord. His praises are in their mouths, and they eagerly study his example and life. They claim him as one of the East and, therefore, as one of themselves. But these same men will have none of Christianity, because it is, as they say, of the West, Western. One of their number recently wrote an article under the following caption:-"Why do We Hindus Accept Christ and Reject Christianity?" He claims that they reject our faith because it is "not Christianity but Churchianity"; that is, it savours of the Western Church more than it does of Christ. There is a great deal that is false and foolish in this contention; and yet it has an element of truth in it. We, of the West, have not realized, perhaps we never can fully realize, the great width of the gulf which, in thought and life, separates the Occident from the Orient. Hence we have in part failed in the duty of adapting our faith, in thought and ritual, to the taste and inherited bias of that people. forget that they and we usually approach things temporal and spiritual from opposite sides. They are deeply mystical and poetic, while we are obtrusively practical and meanly prosaic. Thus the Western colouring and emphasis which is given to our faith in that land can neither be appreciated nor approved by the educated Hindu. Even native Christians are bemoaning this fact. I shall never forget the eloquent appeal which the Hon. Kali Churn Banerjee, a leading native Christian in that land,

moia. It is a sad fact that vern shibboleths, our antiquate sectional jealousies. Most c intelligible in India; they largely bury the essentials of gaze and appreciation.

The question returns to u today,—How much of our W we eliminate and how much to present to that people the and saving power? How r Christianity is the product of terpretation and life, and how essence of Christ's message? learn and are to be overtaken this matter, I believe. God f rob our message of one tittle But may He enable us to discrir and lead us to cease encumbe East with such unessential the suited to us but not to them.

I doubt whether we of the this—it can be *fully* done on Church in India shall have be

MISSIONARY PROBLEMS 297

of India into the Christian Church. Then also, and not until then, shall we begin to see the Indian Church contributing her share to the Christian thought and life of the world. We, of the proud West, are prone to think that our type of life is all-embracing and that our religious thought is all-satisfying. Nothing can be more fallacious or more injurious than such a conceit. The East is the full complement of the West. In life and thought we are only an hemisphere, and we need the East to fill up our full-orbed beauty. The mystic piety of India will correct our too practical, mundane view of things. The quiet, passive virtues which find their perfect realization in that land we must learn from them to accentuate in addition to the more aggressive and positive virtues of the West. All this is to take place in the no distant future. Kingdom of Christ in the East is to reach out its hand to the West and both, in mutual helpfulness, will cooperate in bringing this whole world to Christ. Then shall we see a universal kingdom and the beginning of the fulfillment of the blessed vision in which "the kingdoms of this world have become the kingdoms of our Lord and of his Christ, and He shall reign forever and ever." God hasten the day.

E are occasionally to hear detailed a about "the failure creasing number of our co vacation days in hurried trips They are so impressed by glir and institutions of the Orien time nor inclination to study sionary work and organizati invites their attention. They ignorant of the work whose progress they might easily I travels, and they are wont to I hind the emphatic assurance th to be seen" of missions; an themselves, and not a few othe not see was not worth seein non-existent. I have long live lines of travel in India and ha fact that hardly one in ten of c men (and many of them me churches too) turn aside for a upon Hindu temples to study

In South India there is found a mission which counts its converts only by the hundreds. It is known in Christian lands only through the severe criticisms which have been heaped upon it by some good Christian men because it is an educational mission.

And yet I sincerely believe that that abused mission is doing a work not inferior to that of any other mission in India for the permanent growth and highest achievement of the Kingdom of God in that land. Its leavening influence upon Hindu thought and institutions is hardly surpassed by that of any other mission. In the wonderful turning of the educated classes of India towards Christ, and the acceptance of him as their Ideal of life, that mission has a position of power. Many of the native Christians of greatest influence, culture and character in South India trace their conversion or highest efficiency to the work and influence of that educational mission. The best educated pastor in the Madura district came from and was trained by that mission; as also its highest and best Christian teachers received their final course of training and discipline there.

That mission is largely ignored and even despised by the too common statistical reckoning of results and success. And yet the illustrious name of Dr. Miller, the leader of that mission, will be cherished in India and in the world a century hence as a chief among those who were instrumental in bringing that great people to Christ.

The mighty and unparalleled revolution which is going on in India at present, as a result of missionary work, is not to be tabulated in our statistical reports.

cance, than all the facts ar within the covers of an ordin

A great deal of the discour about missions today is born

Let us therefore take a bro our missions and study some —results which are almost em labours of the last century.

These results are threefold.

1. PRESENT MISSIONAL

(a) Protestant missions in plant and have developed app only an assurance and a prolific ment for the future; they are a industry and wisdom of those and definite signs of God's guid to, the work.

In the first place, consider the property erected and owned to cieties and utilized for the main ance of their work in that land.

Few people realize the enorm

thousands of substantial edifices erected and dedicated to the cause of Christ in connection with these missions represent an investment of at least ten million dollars; and this money not only represents the generosity of Christians in the West, it also includes the self-denying offerings of Indian Christians, who from their poverty have given liberally to build up the cause which is dear to their hearts.

Mission educational institutions are housed in a legion of substantial and beautiful buildings ranging, from the massive imposing structures of the Madras Christian College, downward; churches there are of all sizes and architectural design, from the magnificent and beautiful stone edifice which accommodates its thousands and which was erected by the Church Missionary Society in Megnanapuram, Tinnevelly, down to the unpretentious prayer-house of a small village congregation. A host of suitable buildings for hospitals, presses and publishing houses, residences for missionaries and native agents, school dormitories, gymnasia and lecture halls; Y. M. C. A. and other societies' buildings-all these represent that power for service, incarnate in brick and mortar. which is invaluable and even indispensable to the great missionary enterprise in that land.

(b) Nor must we overlook or fail to estimate adequately the results achieved in the form of a Christian literature. Though our Protestant missions have not cultivated, as extensively as they should, the press and the publishing house as a missionary agency, they have not been insensible to their power and have utilized extensively the printed page.

In the first place a translated and a well-circulated

-- ··· > >111-DL realize the work involved i

ment which it represents? Then the Christian hymn a rapidly growing power.

nacular has one or more P books, which reveal to wha has inspired and made voca that land. Nearly all of th South India and many in No positions of native Christians

able poetic power and hig many of them are worthy o have thus far found place i books. One is a Tamil hym thasan, catechist, and translate Webb, __

> I. Whither with this crush Over Salem's dismal roa

All thy body suffering s O, my God where dost i CHORUS :-Whither Jesus goest thou

Son of God what doest th On this City's dolorous w

- Patient Sufferer how can I
 See thee faint and fall and die,
 Pressed and peeled and crushed and ground
 By that cross upon thee bound?—Cho.
- 4. Weary arm and staggering limb, Visage marred, eyes growing dim, Tongue all parched, faint at heart, Bruised and sore in every part !—CHO.
- 5. Dost thou up to Calvary go, On that cross in shame and woe, Malefactors either side To be nailed and crucified?—CHO.
- 6. Is it demon thrones to shake, Death to kill, sin's power to break, All our ills to put away, Life to give and endless day?—Cho.

Besides this there is an ever-growing mass of Christian literature in all the vernaculars used by our missions; and this is becoming increasingly available as a power for the uplifting of the people who are, in growing numbers, learning to read. Beyond almost every other appliance for the Christianization of that people there stand high in usefulness and pervasive influence these books, tracts and magazines of the missions; and the aid which they furnish to all Christian workers in that land is beyond computation. Missionaries may go and come, and mission policy may change, but this Christian literature will quietly and mightily work out its own benign results throughout the land, enlightening the people and appealing to the best that is in them.

(c) In like manner the missionary educational institutions, which cover the whole land as a great net-

work, are a noble product of missionary ideals and efforts in the land. They are in themselves an achievement which not only has cost millions of rupees for its creation and maintenance, but is also the product of some of the best thought and highest wisdom of many choice spirits during the last century. These schools constantly furnish to the Christian Church in India, for intellectual upbuilding, for moral guidance and for spiritual regeneration, nearly a half million of the brightest youths of the land. These institutions are the product of a century of endeavour; and it can be truly said that without them the Protestant mission of India would be shorn of much of their power and more of their promise.

In the present organized activity of missions there stands nothing in higher esteem than these institutions for what they have done in the life both of non-Christians and of Christians alike.

(d) In connection with missionary activity in that land one of the most encouraging, as it is also the most monumental, of results, is the large army of well-educated and thoroughly equipped men and women who have been taken from among the people and have been trained and placed as their leaders and guides.

Perhaps 20,000 such (there are 10,550 in South India alone) are at present giving all their time and strength to the spiritual training of the Christian community, to preaching to non-Christians and to the instruction of the young in the schools.

India is to be brought to Christ and his religion, not through the efforts of the foreigner, so much as through the life and activity of men and women of

the soil. They are to be the essential factor in the future prevalence and in the character of our faith in India. Therefore it stirs one to deepest emotion to behold this mighty army of native workers, who are praying and working daily in that land for the conversion of their own people and for the upbuilding of the Christian community in all that is characteristic of our faith. As I have been permitted, for years, to train and to send forth into that great harvest field young men to preach the gospel of Christ and to guide the churches and congregations into spiritual truth and life, I have felt that it was the highest and best opportunity that could be granted to any missionary worker in that land. This work of training an adequate spiritual agency is occupying the serious thought of all missions. There are 110 theological seminaries and normal training schools in the country; in these, 4,305 students, of both sexes, are undergoing training.

Many of the agents now employed are men and women qualified to clearly expound the truths of our faith to believers and unbelievers. They are well fortified against attack as rational defenders of Christianity and are prepared to remove doubts which may arise in the minds of sincere inquirers and wavering believers. Not all of them are such as we could wish in intellectual equipment or in strength of character. But the poorest of them are gradually being replaced by better ones; and the intellectual, moral and spiritual tone of the whole force is constantly improving. The ordained native clergy are a body of men who are rapidly growing in efficiency and power. There are 406 of them in South India alone

the Romish Church shows he Protestant Church of South It being one native pastor to ever tant community, while the Ro one to every 2,000 of their com-Some of these pastors are uni-

Some of these pastors are uni all are men of good profession faithful workers and are increas joy the confidence, of their r Among the native agents of or in South India alone there are graduates, 200 First in Arts (the two years of college work) matriculates. This thorough u cultured, native agency is one results of the last century's wor it is the more remarkable in the since a generation ago hardly at were in mission employ, while t South India alone employ 3,000 tically the creation of a mighty a devoted agency in one generatio What may we not expect fro

native brethren and sisters as t

2. THE NATIVE CHRISTIAN COMMUNITY.

Recent statistics give the total number of Christians in British India as 2,923,349. This is a growth of about 640,000 in ten years, four times more than the rate of growth of the whole population. And yet there are people who tell us that the kingdom of our Lord is not coming in that land!

Of the above number of Christians 2,664,359 are natives of India. This is an increase of over 630,000, or about thirty-one per cent. of Indian Christians during the last decade. And during this time the general population of India has increased only about two and one-half per cent.! Analyzing this aggregate of all Christians we find that 970,000 of them are native Protestant Christians. This represents an advance of sixty-four per cent. during the last ten years in that community; while the Romish and Syr-

1 CENSUS OF CHRISTIANS IN INDIA, MAY 2, 1901.

Total of all denominations . European and other races . Natives	 		2,923,349 258,990 2,664,359
	•	Total Returned.	Natives.
Anglican		. 453,612	305,907
Baptist		. 220,863	216,743
Congregationalist		. 37,876	37,313
Lutheran and allied denomina	ations	. I55,455	153,768
Methodist		. 76,869	68,451
Presbyterian		. 53,829	42,799
Friends		. 1,309	1,275
Roman Catholic		. 1,202,039	1,122,378
Salvationist		. 18,960	18,847
Syrian		. 571,327	571,320
Scattering		. 131,210	125,558

The returns for Congregationalists do not include the members of the London Missionary Society Missions,—these being, apparently, included among the "Scattering." and advance of Protestant India. This is certainly a re Protestant Christian worker decade's growth is not able fact that the native Protestal more than ten times what the

In view of the fact that t munity of India is only on population, one may be incl And yet if the relative grow tion and, say, of the Protesta for the last decade be main and thirty years more, the w found Christian of the Protes

These figures indicate the mof our work in that land. A the splendid equipment and wances of the missionary organ easily believe that, even Christianity will become the p

A large number, in our Ch been gathered through mass a tain castes and classes have, the blessings of our faith.

One of the most marvellous manifestations of the power of the Gospel is presented today in that district by this people, who, under missionary influence and Christian training, have risen from great depths of ignorance and social degradation until they stand among the highest of that land in intelligence and in the spirit of progress. Most of the Christians of Tinnevelly belong to this once despised class and are, in many respects, full of vigour and enterprise.

In the famous Telegu Baptist Mission we find a similar movement. That American Mission laboured for twenty-five years without much encouragement. After those years the outcastes of the community began to appreciate the advantages of our faith and to apply for admission into its congregations. It gathered them in by thousands until it has become by far the largest mission in the country. It represents nearly one quarter of the whole Protestant Christian community of India.

During the last few years a similar movement has overtaken the American Methodist, and other missions in North India. Many thousands of the depressed classes, within its area, have sought a refuge from their ills and a Saviour for their souls in the Christian fold; so that it taxes all the energies and resources of the mission to keep pace with the movement and to instruct adequately, in Christian truth, these ignorant masses who flock unto it. Bishop Thoburn says that more than 100,000 of this class are now waiting to be received into their community; but that their mission has not the men or means to instruct them.

In other missions, also, reports are being received

direct the people who chelp.

In the great majority of has been general and nor individuals and as famili after much thought and p dearest to them upon eart sea of tribulation and perlife.

It has been claimed by Hi that Hinduism is a tolerant sort to persecution. In one we have before seen, it wis hold any doctrine and to a they please. It has no pun of disapprobation to its mer an atheist, or a Christian so i belief or non-belief is conconduct is concerned, a marobber or a murderer, and y status. But when it comes rules it is very different. Hin thing but caste insubordinat

upon him all the bitter penalties of caste infliction, and persecutes him in a thousand social ways such as make life a burden unto him. The engine of caste is the most complete and mighty instrument of religious persecution the world has known, as many thousands of our native Christians have learned to their bitter cost.

When a man decides to become a Christian there is very little opposition to this purpose among his people so long as his decision involves only his belief, conviction and private devotion and prayer. But when it leads him to a public confession of Christ and to baptism, which is regarded as his renunciation of caste rules, affinities and obligations, then all the spite of caste tyranny is showered upon him. He is boycotted thoroughly. None of his caste people, not even his own Hindu family, will eat with him. The family and caste washerman is no longer permitted to serve him; their barber will not shave him, and the blacksmith, carpenter, mason and other village servants decline to render him their wonted So that he is absolutely helpless. It requires service. a very strong man to face all this kind of annoyance and deprivation, and to stand firm in the new life upon which he has entered and continue loyal to the new faith which he has embraced.

It must be admitted that such rigours of persecution are not carried out in all cases at present. Though this is the spirit and method of caste, yet the influence of home ties and family affection and the social position and influence of a new convert may be such as to mitigate this public opposition to his Christian decision. But the engine of persecution is there, always ready for use.

The question has often been asked as to the motives which animated those of our Christian community who denied their ancestral faith in order to become Christians. In this land many have an idea, in some cases expressed but in many unexpressed, that most of the Christian converts in India are what are denominated "rice Christians." This charge against the adherents of our faith in that land is as unworthy as it is untrue. That some embrace our religion and take upon them the name of Christ from unworthy motives we know-perhaps this is a thing not confined to India. But it has always been a surprise to me, not that so many, but that so few, join our missions from worldly or unworthy motives. For they soon learn that the missionary of their district is a friend of the poor and the oppressed; and they are constantly suffering from the injustice and the

denied him, owing to frequent droughts and other unpreventable evils, we know in part how an unsatisfied craving, and pinching distress overwhelm a large proportion of that population. Government statistics show that one-fifth of the population are in a chronic state of hunger.

And yet I heartily bear testimony that comparatively few of our people have become Christians in order that they might receive physical and temporal blessings. We dare not say that this motive does not exist; but we are confident that in three-fourths of our converts it is not the prevailing or the dominant motive. There is a soul-hungering and a heart-thirsting in India such as are not in any way satisfied by their ancestral faith. And Christianity appeals to the people increasingly as a soul-satisfier and as a power of God unto salvation; and they more and more realize this fact and are impelled more by that motive than by any other in transferring their allegiance from Krishna to Christ.

And even when some do come with prevailingly low and sordid motives and seek to be enrolled as members of the Christian community, we dare not discourage or deny them; because we hope soon, after they have united with our community and have placed themselves under Christian instruction, to impart to them loftier conceptions of life and of truth. And even should we fail to reform them and to give them worthy views of our religion and of their relationship to it, we entertain the hope that their children will become worthy and genuine Christians. Many of the best and most honoured members of our community, today, are the children and grand-

children of very unsatisfactory Christians of the past.

I might say here that missionaries are being frightened less and less by the charges so frequently made, by those who know the situation least, concerning the unworthy motives of those who become Christians. Indeed, to be frank, the question of motives is, in my opinion, one of very little consequence, save as it may involve down-right hypocrisy or gross deception.

Ordinarily we do not expect, from a people who have been brought up in so selfish and so debasing and sordid an atmosphere as that of the common Hindu of today, a highly spiritual, or a purely ethical motive in becoming Christians. If such be the prevailing motive, or even if we are convinced that it is not absent, we are satisfied. Nor can there be anything wrong if a man in India seeks alliance with

his ancestors, and from a religion which was a part of his own deepest life.

Nor should the deep ignorance of many of those who become Christians lead us hastily to conclude that, because they know so little about our faith, they therefore are unable to appreciate or enjoy any of its spiritual blessings. I have often been surprised to see how many very ignorant Christians, and those who greatly try our patience at times, both by their stupidity and their crooked lives, nevertheless often reveal beautiful touches of a genuine faith and of a most direct and simple trust; and they stand nobly firm under the most trying and worrying persecution which Hinduism knows too well how to inflict upon those who desert and deny it.

It has often been charged, with a view to discredit missionary effort in India, that the converts gathered into the Christian fold have been from the lowest social stratum, and not from the higher and ruling classes of society. Even if this charge were entirely true, I can see in it nothing reflecting upon the success of our cause in that land.

It has, indeed, in all ages and lands, been the normal process of Christian conquest, to gather in the lower classes first. It is not by filtering downward but by leavening upward that Christianity has been wont to enter and to transform nations. As this was the initial method in apostolic days, so has it continued through all the history of the Church. It has been by the weak and despised things of the world that our Lord has brought to nought and then won the mighty. It is so in India. Perhaps three-fourths of the native Christians of that land are from

the non-Aryan community—from the aboriginal classes over whom the sway of Hinduism is less complete than it is over the Aryan races. This is doubtless one reason why two-thirds of all the Christians of India are found in Southern India—among the Dravidians, who, as we have seen, are more the children of Demonolatry than they are of Brahmanism. And yet, let it not be supposed that the Turanians of the South are far inferior to the Aryans of the North; or that the salvation of the so-called "aborigines" of India, of whom there are more than sixty millions, is unworthy of our highest ambition.

Neither let it be thought that Christianity has not made glorious inroad upon the middle classes and even upon the highest class in that land—the Brahmans. It is true that, thus far, not very many of that high and haughty caste have openly professed

of them is Sir Harnam Singh Ahluwalia, K. C. I. E. He is a man of culture—"a true representative of educated India."

He was entrusted by the Indian Christians to convey their address to the king upon the occasion of his coronation. Sir Harnam Singh's usefulness and success largely depend upon the support, which he receives, in all good things, from his wife, Lady Singh, who is the daughter of Rev. Golak Nath.

The devout Henry Martyn, nearly a century ago, with mingled discouragement and yearning, declared that to see one Hindu a real believer in Jesus would be something more nearly approaching the resurrection of a dead body than anything he had yet seen. The illustrious Jesuit missionary, the Abbe Du Bois, mourned that, even after a long period of faithful work, he believed he had seen no genuine convert to Christianity in that land. How would those two great friends of India rejoice today were they to see the glorious harvest which Christianity has been permitted to gather during the last century from that great people! And among the best of them are to be seen not a few representatives of the haughty Brahman caste and also members of the crushed and despised outcaste Pariah community.

It is well to remember that it has been the ambition of missionaries in India, not so much to gather in numerous accessions from the social and intellectual aristocracy of the land, as to create out of the Indian Christian community, however degraded may have been its origin, an aristocracy of character and of true culture. And in this they have achieved remarkable

success. For the native Christian community is being most rapidly transformed in these respects. Remember, please, the condition, previous to their embracing our faith, of those outcaste people who now constitute three-fourths of the Christian community. They were not only socially ostracized, and therefore wanting in all traits of manly assertion, of independence and of self-respect. They were also in deepest ignorance. Not five per cent. of them could either read or write. Moreover they were under serious religious disability. Though nominal Hindus, they had no right to enter purely Hindu temples nor to approach in worship any strictly Hindu deity. The most sacred of Hindu religious books were denied them, and the most cherished of Hindu rites and ceremonies they were deemed totally unfit to observe.

All that they could claim was permission to an-

thralldom and to build up in religious thought, ambition and spiritual blessings.

It has applied itself to the task of raising them from their low estate. It has erected buildings for their instruction. In most cases its prayer-houses have been daily used as schoolhouses where the young have been instructed; so that today this community stands distinguished among the other communities in the land for its intelligence.

For example, the total number of Christian youth in mission schools in South India is 62,000-twothirds of them being boys and one-third girls, which represents a percentage to the total of school-goingage of 68.7 for boys and 33.7 for girls; and this while, in the general community, only twelve per cent. of those who are of an age to be at school are attending school. Among the Brahmans only is literacy more common than among Indian Christians. And even that caste, which has for thirty centuries represented the cultured aristocracy of India, must look to its laurels; for, though their males are preeminent in culture, the females are as illiterate as any class in India, only six in 1,000 being able to read. In the Christian community, on the other hand, the women are not far behind the men in the race for culture. It is therefore not difficult to prophesy that the day is not far off when the Indian Christians, among whom both sexes find equal opportunity and inducement to study in the schools, will outstrip the Brahmans and stand preëminent as the educated and cultured class of India.

This is as true in the higher as in the lower grades of education. There are today living 418 native

Christian graduates of the Madras University. Last year twenty-seven of these Christian youth received the B. A. degree in that Presidency alone, and the only three Indian ladies who have seized the difficult and much coveted prize of Master of Arts from that University are Christians. These facts are significant and reveal the marvellous progress made by this once despised community.

As to the character of these Christians the testimony of Sir Alexander Mackensie, a distinguished Anglo Indian statesman of large experience, may be of interest:—"The advance made (in missions) during my time," he says, "have been substantial and encouraging, and it is my firm belief that the dayspring of still better things is very close at hand, while the simple faith and godly lives of many native Christians, might put all, or most of us certainly, to the blush"

men. They grow into the full bloom of womanhood before they leave their school training; and they go forth well equipped intellectually, morally and spiritually for the manifold duties of life.

The last few years have not only helped the Christian women of the land, as a class, they have also brought into distinction many of them who are worthy to stand among the eminent women of the age and world.

The first of these, both on account of the remarkable career which she has led and of the noble work which she is performing, is the well-known Pundita Ramabai. Herself a Brahman widow, who lost her father in the tender years of childhood and who subsequently entered into the joys and blessed power of a Christian life, she dedicated herself to the work of redeeming her unfortunate Hindu sisters from their sad lot. To this noble work of philanthropy and of heroic Christian service she has given herself absolutely; and through distinguished administrative skill and a triumphant faith she has achieved marvellous success. Beside her well-known institution for childwidows at Poonah-the Sharada Sadan, which the writer visited and greatly admired—the recent famine inspired her to a new effort to save the waifs and orphans of that region. So that, today, she has under her care more than two thousand of the unfortunate ones of her own sex whom she is not only protecting and wisely training for worthy positions in life, but is also bringing forward into the joys of a true Christian life. Few women, in any land, have found a more useful, or more honourable, career than this noble woman of the East. She combines, in a

rare degree, large capacity for work, the highest sanity in her methods and the deepest love for those whom she has given her life to bless.

The Sorabjis, also of Western India, have achieved distinction beyond most native Christian families. Mr. Sorabji was one of the few Parsees who have embraced Christianity. One of the daughters of the family, the widow of an Englishman, lives in London and has delighted the Queen by her exquisite rendering of Persian songs. One sister is an artist, whose paintings are exhibited in Paris and London. One is a surgeon of distinction. It was another daughter of this family who was the only representative of her sex from the Orient at the Parliament of Religions in Chicago. The most distinguished of these seven sisters is Cornelia Sorabji, the barrister. Her graduating paper on "Roman Law," at Oxford, was

thus far added to our popular English hymnology. Her beautiful hymn:

"In the secret of His presence how my soul delights to hide;
Oh, how precious are the moments which I spend at Jesus' side.
Earthly cares can never reach me, neither trials bring me low;
For when Satan comes to tempt me to the Secret Place I go,"—

has been a blessing to many in this land of ours.

Mrs. Sattianathan of Madras (the wife of a distinguished Indian Christian) was another bright young woman who showed marked evidence of talent as an English writer. Her books, descriptive of the life both of Hindu and of Indian Christian women, have had deservedly large popularity. They created in many of her friends a hope for even greater results from her. But, alas, these hopes were soon shattered by her sad and premature death.

The second Mrs. Sattianathan, herself an M. A. of the Madras University, has entered upon a brilliant career as a writer, and has established the first English monthly magazine for her Indian sisters—a magazine which is full of attractiveness and promise.

These ladies are only a few of those who illustrate the ability, devotion, beauty and promise of the women of India. Such are preeminently the hope of that country.

It was while looking upon one of these Indian Christian ladies that the late Benjamin Harrison, Ex-President of the United States, remarked that if he had spent a million dollars for missions and had seen, as a result of his offering, only one such convert as Miss Singh he would still have considered his offering a most profitable investment.

These women are creating their own opportunities and will, ere long, achieve much in all the ranks of life and especially in their own peculiar sphere of womanly activity and influence. Woman will do more for the progress and development of the country than the sterner sex, as she has hitherto donemore than he to conserve and dignify the past. And it is safe to conclude that the womanhood of India will discover its chief glory as it now finds its largest opportunity in Christianity. And I may add that the mission of Christianity to, and in behalf of, the women of that land may almost be called its chief mission, as the results which it has achieved, and will yet achieve, in this line, will constitute its chief glory.

At large centres the Indian Christian community is already beginning to feel its power and is organizing



MRS. S. KRUBA SATTIANATHA.



REV. S. SATTIANATHA, LL.D.



For the furtherance of this purpose weekly and monthly magazines, both in the English language and in the vernaculars, are being conducted by them. The Christian Patriot, the best organ of the community, is published in Madras, is conducted with much ability and represents the best sentiments of its constituents. It has done much to develop the consciousness of life and power in the community and has always urged worthy ideals upon its readers.

The seriousness with which all the native Christians of India regard their calling and the gratitude with which they enjoy their faith is clearly attested by their offerings.

Perhaps nothing can render more satisfactory reply to those who charge the native Christians with worldly motives than to show how far they deny themselves in behalf of their faith. In other words the benevolence and offerings of the native Christians may be taken as a fair test of their sincerity and of their spiritual appreciation. It is a good test in any land. I have said that they are very poor. A few years ago I investigated carefully the economic conditions of the most prosperous and largest village congregation of the Madura Mission. I discovered that five rupees (that is \$1.66) was the average monthly income of each family of that congregation. And that meant only thirty-three cents a month for the support of each member of a family! We have congregations whose income is less than this. And yet, the Christians of that mission contributed over two rupees (seventy-five cents) per church member as their offering for 1900. For all the Protestant Missions of South India the average offering per church member during

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1900 was one rupee and nine annas (fifty-two cents). For South India this represented an aggregate sum of R 248,852 (\$83,000) or about seven and one-half per cent. of the total sum expended in the missions during that year. An American can easily realize how much this offering is as an absolute gift; but he cannot realize how much of self-denial it means to that very poor people; nor how large an offering it is as related to the best offerings of our home churches today. If our American Christians contributed for the cause of Christ a percentage of their income equal to that of the native Christians of India they would quadruple their benevolence. And if, in relation to their income, the Christians of India contribute four times as much as the Christians of America, in relation to their real ability, after supplying the most primitive needs of their bodies, they contribute a hundred times

is put forth to train them out of that spirit of dependence which is one of the necessary evils incident to modern missions.

In nearly all well organized missions in India are found, as we have already seen, Home Missionary Societies, which are conducted and maintained by the people, and which constantly direct their thoughts to their privilege to further the cause of Christ in their own land and among their own people.

Work by the young for the young, also, is being conducted with increasing prevalence, zeal and success throughout the land.

Indeed, all departments of a healthful, normal life and activity are vigorously prosecuted on mission territory with a view to imparting to the Christians, not only a knowledge of the highest type of Christian altruism, but also for the purpose of making them partakers of the same.

And the Indian Christian community at present, notwithstanding all its faults and weaknesses, which I would not conceal, furnishes us much encouragement as a product of past effort and as a growing power which is to be used by God in the speedy upbuilding of his Kingdom in that great land of the East.

There are, indeed, not many forms of organized Christian activity conducted by Indian Christians themselves—apart from Western missions. There are some, however, which are worthy of note and commendation. Such are Pandita Ramabai's Mukti Mission for Widows; Miss Chuckerbutty's flourishing Orphanages; Mrs. Sorabji's High School for Women; the Gopalgange Mission started by the Rev.

Foreign Missionary Society region in Southern India, it gospel of Christ to the no It is chiefly conducted and people of the mission and is which will, ere long, sprin a result of a growing sense portunity among the Christ It is with no spirit of boa upon the share which Ame these results. Other people spects, better than we. Bu India is much influenced by for a century, lavishly given and expended her wealth fo Her sacrifices have not befound more hearty response the American Missions. Am Missions now at work in tha fourth are American; and, these missions have been nearly one-half of all of the

that land. In South India

found much the 1-

edged power and preëminence of one of its missions.

In the organized movements for the young, America again stands conspicuous in that land. As we study the wonderful activity exercised by Protestant Christianity in behalf of India's youth, we are at once impressed by the leadership of American workers as we are by the American methods used.

The finest Y. M. C. A. building in the Orient is mostly American, both in conception and in the organized energy and princely offering which made it possible. It stands today in the city of Madras, as one of the noblest and the most beautiful tributes of western Christian enterprise to that great land.

The only theological seminary which has been adequately endowed for the training of Protestant Christian workers in India, is an American one.

Perhaps the best, because the most sane and enterprising, Christian weekly newspaper in the land is American.

The only Quarterly Review conducted in that land by Protestant Christians was founded by an American.

And, in the same line, it is interesting to note that American presses and publishing houses are multiplying and are exercising an ever-widening influence in the redemption of that country.

So largely have all these American agencies been used for the furtherance of Christian truth and light; and so much have they been welcomed and appropriated by the people, that it may well be spoken of as "an American Invasion."

The Bishop of Newcastle, England, referred to this in his last annual sermon. "So far," he says, "has

combined." These words their truthfulness than gene England has been entrusted that great people of the Oriei into a larger and higher . Providence, has been entrus of her conquest of that peo away and seven times her o has America been favoured portunity and of influence as England in this unique and And, while England by the or conquest, is somewhat ha so far as her religious influer concerned, America has fre entrance into the heart of the her disinterested and unres them.

Her voice to India has alv constraining altruism. All her have been the outgoings of thropy and of Christian self-has been free and unencum tions for the unlife.

sent forth annually to maintain her work in that land, are fruitful in the highest good and in the richest result in all parts of the land.

While all this means a great achievement, it means also, and preëminently, a stirring opportunity. The widest door of opportunity is open to America among her antipodes in that historic land. Christian effort can nowhere else find heartier welcome or results more encouraging and telling in the great gathering of eastern nations into the Kingdom of our Lord.

I. THE LEAVEN C

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UR Lord compare mustard seed which wonderful growth Kingdom we considered in the pared it also to the leaven meal and which leavened the now consider the leavening his Kingdom as at present w

If a man were to ask me the most encouragement as India?" I would doubtle. Church and community gatl but outside of the Christian and among the non-Christians in the fields already harveste and promise we certainly find whitening for the harvest, thope for the ultimate conqueby Christ.

There are in India, at presimovements and tendencies w

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tables, and though their activity is found mostly outside the visible pale of the Church.

I appreciate the fact that, when we begin to consider these results which lie outside the life and organization of the Christian community, we need much discernment and discrimination, lest we ascribe to Christianity alone an influence and an efficiency which it only shares with Western thought and civilization. But it is not only impossible to separate these forces, in our endeavour to estimate the share of each in the results achieved; western thought and civilization, both in their origin and development, are themselves as much the product as they are the expression of Christianity; so that we need not hesitate much in ascribing to our faith all the results which the combined energy of these have produced in that land.

Another discrimination is here necessary. In the last chapter we dwelt, almost exclusively, upon Protestant missionary activity and results. These we were able to measure chiefly through the concentrated activity and published statistical reports of Protestant Missions. But, in considering the more indirect and general results there achieved we must not forget that they must be ascribed to all the Christian agencies at work in that land. I believe that Protestant Christianity is much the largest Christian power among all the forces that make for the redemption of India. And yet it would be presumptuous and unjust not to recognize the strenuous activity and pervasive influence of Roman Catholicism in the land. I am convinced that that great historic Church, with all its errors and false methods, is

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Some of these activities rectly from none of the o. t.an.ty in the land. But t They are among the thous. work in a quiet way in people and which suddenly upon our sight through the of this kind occurred not one of the vernacular vers dentally fell into the ha Moulvi, or teacher, in Nort pared and published by the sulman read the book with view to find new argumen our Lord and the heavenly s as he read, he was so impre narrative and the unique be our Lord, that he surrender Saviour and found in him time later he met a Hindu who was earnestly in search hammedan convert joyfully found Saviour and pave hi

he gathered around himself many who accepted his following, short creed;—"I believe in Jesus Christ the Son of Mary and in the Holy Ghost and in the Father to whom prayer should be made and in the Bible through which salvation is to be received." Chet Ram died some time ago; but there are today found, scattered through the villages of North India, thousands of his followers who subscribed to his brief creed and who always carry upon their persons a copy of the Scriptures. So far as I know, these people have never come into contact with Christian workers, but have been led simply through a study of God's Word, under the guidance of God's Spirit, unto Christ the Saviour of the world.

It is one of the most encouraging facts connected with Christian influence in India that one so often and unexpectedly meets its manifestations in individual life and institutions. Suddenly he comes across little streams of influence whose source may be unknown, but which do a great deal towards fertilizing thought and producing a harvest of religious results throughout the land.

The general subject of the influence of the West upon the East has been recently raised in the very interesting and thought-provoking book on "Asia and Europe" by the English writer, Meredith Townsend. He stiffly maintains that the West never has, and, probably, never will, seriously and permanently influence the East in thought and life. While there is a semblance, yea an element, of truth in his contention, so far as the past is concerned, it fails to apply to the India of the present and must fall far wide of the mark in the future. Many years have elapsed

derful influence of moc unifier of all peoples and life and thought and of refer only to one of t telegraph. The election dent of the United States before it was known to n

of this land. The calamity which Texas, was not only know day; the price of cotton lages as a consequence of erous offerings recently c the famine sufferers in Ind to them in food the next d Can these things, and a t enter into the every-day West, have no permanen tions of these once remo people? Isolation has eve tercourse and mutual der community of life and fundamental action and rea

Under these now

tion and reaction of East and West. The East will approach the West because, to a large extent, the West will have learned to appreciate, and to draw in sympathy towards, the East. Herein lies the secret of the future oneness, or at least of the communion, of the two great hemispheres.

India is, therefore, in this matter, facing today such conditions as never before existed there; and these are to further considerably the work of revolution which our religion is bringing to pass in that land, and which such pessimists as Mr. Townsend are wont to ignore.

That keen philosopher and high authority upon India, Sir Alfred Lyall, is right in his anticipation when he claims that India "will be carried swiftly through phases which have occupied long stages in the lifetime of other nations."

Considering, then, the leavening influences and the general results of our faith in that land we shall see them in many institutions and departments of life.

(a) In laws which the government of India has enacted during the last century.

There has been a steady conflict between the enlightened government of the white man and the inhuman customs of the people of that land. The Christian sentiment of the members of the government, and of other Christians outside of that circle, has ever rebelled against and sought to put down the grossest evils which obtain there.

And the fact which we need to emphasize here is that these evils have been directed and protected by Hinduism itself and are an integral part of its ceremonies and teachings. Whenever the government called religious interferenthe suppression of Thugupon a religious institution committed a murder, savoof the goddess Bhowanee dedicated themselves and to nocent traveller (as they through the sacrifice its devotee difficulty which faced the these religious murders to a Suttee was also regarded

Suttee was also regarded devotion. For the widow the funeral pyre of her de the supreme test of wifely eminently the highest relig and it brought to her a futur in glowing and attractive col of her faith. It was not st State hesitated, for a long ti hideous custom, whereby i stance, two widows were b Presidency alone.

lt was in the face of exterior

than 2,000 victims were rescued from sacrifice and handed over to the care of the missionaries." In like manner infanticide was encouraged for centuries in the land as an act of religious devotion which was possessed of great efficacy. In the name of religion and with the promise of its highest blessings mothers were led to feed the crocodiles of the sacred Ganges by throwing to them their own infants.

It seems hardly possible that human beings could regard the prohibition of that inhuman and unnatural act as a piece of injustice and an interference with the rights of conscience. And yet it was so regarded!

Not fewer than twenty laws have thus been enacted in that land, during the last century, with a view to putting an end to religious customs which robbed thousands of people, annually, of life itself and deprived many thousands more of the most elementary and inalienable rights of human beings. So it has become penal to do any one of the following things, all of which were regarded as expressions of the highest religious devotion and were committed with the sanction of the ancestral faith and under the inspiration of its benediction: to burn widows: to expose parents to death on the banks of the Ganges; to offer up human sacrifice; to murder children, either by throwing them into the Ganges, or by the Rajpoot secret method of infanticide; to encourage men to throw away their lives under temple cars and in other ways of religious devotion; to encourage various forms of voluntary self-torture and selfmutilation; to outrage girls under a certain age.

How much hath the Spirit of Christ wrought in that land during the century by saving the lives of

its religion, and gives a san tion to the innocent and a citendency of the religious far before knew. And all this teeth of their religion and r sistent cries and protests of the people.

I have already mentioned t and the impure have in many that faith, and that the goverr unable to find courage to app symbols and rites that legislati against the obscene in literat life of the people. And yet, find there this anomaly today, lating and publishing obscene scriptures, have been punishe this law. The day will, dou must come, when this legisla will be enforced without excep ple cars and sacred objects and

In reference to caste observa more courageous and has abdistinction among its subjects outcaste Pariah should be regarded as equal before the law, and that a pauper should enjoy, with a prince, the same protection and blessings from the State. Regardless of immemorial custom and religious injunction, the government has become the great leveller—it has ignored entirely, in all the rights and privileges which it has to confer, every caste distinction and class privilege and disability which Hinduism had created and sacredly maintained for centuries. And it adheres stiffly to its Christian principle of the equal rights of all its subjects.

(b) Moreover, Hinduism itself is being gradually transformed under the search-light of a present Christianity.

Not only has it been compelled, from without, to give up some of its inhuman practices, it has also voluntarily, from very shame, relinquished some of its grossest evils.

There is a very interesting conflict now going on in Hinduism—between the ultra-conservatives and the progressives. This latter class is composed almost entirely of men who have been educated in mission and government schools, and who have been influenced by Christian light and life.

I do not expect much from a Christianized Hinduism any more than I do from a Hinduized Christianity. And yet we cannot be unmindful of, nor ungrateful for, that growing sense of shame which leads that faith to conceal, if not to abandon entirely, some of its worst crimes against man and to adorn itself in such a way that it may not too violently shock the sensibilities of a people who are living under the growing light of a Christian civilization.

pille crierie i

land is increasing annual religious reform and of terpretation of Shastraic customs. For example, were strictly prohibited to were allowed and excor table penalty for the viola tion.

Today hundreds c ambition for the best e culture, annually travel foreign lands. Though so ished for their temerity junction of their faith, it pundits arise to defend s the opprobrium which (man. Indeed, every year which such a man can avabroad. Until recently, Hinduism 1

a man who had deserted h thereby broken caste. Toda discussion, and many of the pointing to passages from the tify such a rain.

not sincere and who would therefore be better outside than within the Christian Church.

A generation ago few Hindus in the villages of the land would fail to defend polytheism and idolatry as an essential part of their faith. At present the Christian preacher, as he travels among these same people, finds universal assent to his declaration concerning the unity of God. I have hardly met one villager in the land who maintains today that there are really "gods many." Polytheism is not defended but explained away, and idolatry, it is claimed, is only an accommodation—a kind of religious kindergarten—for the sake of the very ignorant, and "for women and children." But of course, pantheism is the Hindu's conception of the divine unity.

Whenever an educated Hindu defends his faith, in an argument with a Christian, he never quotes as scriptural authority the more recent writings of their faith—the Tantras and Puranas, which are the storehouse of legend and myth, of myriad rites and customs and are the refuge and joy of the orthodox and conservative pandits;—he discards these and falls back upon the most ancient writings, which are the exponents of nature worship and of vedantic philosophy. Or he will extol the Bhagavat Gita, which is an eclectic attempt to unify and approve the conflicting philosophies of Brahmanism.

In these, and in many other ways, Hinduism finds today new presentation and defence. It is not the thing it used to be. And yet in matters of fundamental importance it is and will remain unchanged. In some respects these changes make that ancient faith less vulnerable to attack. In the words of Doc-

natural religion. But Hinda The contest is coming to the principles of the two religion cilable. Yes, it will be a gowhen the great contest is the when the deepest teachings applaced in clear and simple jux. One serious source of dar

lies in the Neo-Hinduism wh in the light of Christian trut Hindus formerly maintained Christianity were false. Now of its truths were taught by the fore the Christian era! Thrutheir Shastras, and under the imagination of that Englishwo find equally the best Christian results of modern scientific disancient scriptures! Mrs. Besa that the ten incarnations of Visevolution principles and follow She claims, indeed, that ma

She claims, indeed, that ma discoveries in the physical un and promulgated three miller

minds; but as it is in itself a substitution of nonsense for argument and reason it will not long deceive any one, not even the poor Hindu.

And just as, under the present Christian régime, Hinduism is rapidly being transformed, no less truly does the Mohammedan faith undergo change. There is a new Islam arising in India. That faith cannot be preserved in its rigid integrity under the ægis of a Christian government; therefore in India the faith of the great Arabian prophet has undergone marked transformation during the last century and a half. Its religious leaders there are rationalists who scrutinize and criticise the Koran with the boldness of the higher critics of the Bible. They both urge that the Koran has no permanent authority on moral questions, and also insist upon progress in all religious matters.¹

This young Mohammedan party of progress have found a vigorous leader in Judge Amir Ali Sahib, a brilliant writer, who hesitates not to explain away or antagonize all those teachings of his faith which lie athwart the path of progress and enlightenment.

He avows, in his book on "The Spirit of Islam," that his purpose is to assist "the Muslims of India to achieve intellectual and moral regeneration under the auspices of the Great European Power that now holds their destiny in its hands." "The reformers," he further writes, "are congratulated that the movement set on foot is conducted under a neutral government." Thus a Mussulman writer declares that the highest

^{&#}x27;See Dr. Sell's article, "The New Islam," in Contemporary Review, August, 1893.

that land.

(c) Another marked country is seen in the a Hindus who live contig munities found there.

In the first place we se ple. I have already rely which have largely helpe Church in the past. The just begun; they will co land. Day by day Christito the people in a thousaine, when the old religious Brahmans—render no help yea more, are as rapacious pathy of Christians there their outgoing charity and famine stricken and the seall in vain upon the suscess This work of Christian through brothers.

through brotherhood and so to a people who are cru wretched divisiveness of th

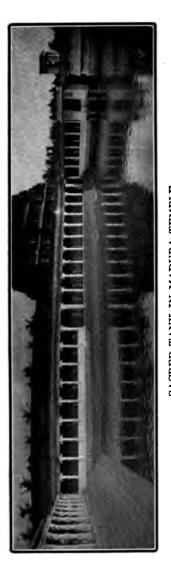
certain mass movements towards our faith but also, on the outskirts of the Christian community in every district, a growing number of doubting, halting ones those who have done with their ancestral faith and who are attracted by the religion of Christ, but who are so much afraid of the terrible demon, caste, that they dare not openly accept Christ and unite with God's people through baptism. They linger on the outside, hoping for some great tide of influence to come, soon, to carry them, without persecution, into the kingdom. Their attitude of mind is encouraging, and the missionary hopes for the day which will furnish the strength and opportunity for this great host to weak and doubting ones to make its decision for Christ and to enter, in ever-increasing numbers, into His Kingdom.

I have come into daily, close touch with many men and women of this class. They, at the same time, encourage and exasperate one. They give evidence of the strong influence of our faith upon them—they have ceased to visit Hindu temples, they decline to worship the family and tribal gods, they lose no opportunity to denounce the idolatry and superstitions which have debased them, and they always speak to their friends a warm word for Christianity and often attend its meetings in their village. But there they continue to stand. They are the slaves of caste fear and of social inertia. While, however, they stand and wait they often say the word and give the encouragement which enable others to accept Christ openly and to enter the Christian fold.

They are also always glad to send their children to our schools and are willing to have them instructed For instance:—In Tinne such a Hindu to commer toria, in which lectures ar Christian ministers are from these gatherings; and for requests by the donor for ministers and bishops. So tian worship is very plead proprietor is a member of oversight of nearly 300 Sivi

They also show their appwork of Christian missions stands one of the finest hose is the property of the Arerected, at an expense of \$1 orthodox Hindu community appreciation of the mission confidence in the mission an

(d) Another marked fea of India, at present, is the new cults or religions. The esqueness to the religious sthe unrest of the people as



SACRED TANK IN MADURA TEMPLE.



HOSPITAL FOR MEN, AMERICAN MADURA MISSION.



something better and higher. This is what we should expect. In the many schools and colleges of the land the subtle metaphysics of the East is supplanted by the modern philosophy of the West; their own bewildering ancient rules of logic are replaced by the more rational processes of the West. So that every university matriculate and graduate of India is today crammed with ideas, and trained in methods of thinking, which make a belief in practical Hinduism and in much of its philosophy an impossibility, if not an absurdity.

Thus we see in that land today a number of movements and organizations which are a protest against orthodox Hinduism and are carrying the people, in thought and sympathy, from the past to the present, from the old to the new. Most of these movements are merely half-way houses between Hinduism and Chistianity. They are with faces more or less turned towards the light and possess the progressive spirit which, in some cases, cannot fail of landing their members, at no distant date in the Christian fold. For instance, we have in western India the *Prartanei Somaj* (prayer society); in north India the *Arya Somaj* (Aryan society), and in Bengal the *Brahmo Somaj* (society of God).

These are healthy movements, away from a general, old-fashioned view of religious things. Take, for example, the Brahmo Somaj. Though not as large in membership as the Arya Somaj it represents more culture and power. Nearly all the members are men of education and of western training, and represent much more influence than their number (4,000) would suggest. Their new faith is an eclec-

. Summer MOZU drift and spirit. Mozi not in the fullness of 1 atoning work; neverthe preciation, affection, de even among many We book on "The Oriental and reveals a wonderfu Christ from an Eastern surprised to see the men at an early date, through

in membership of the Ch In the meanwhile it i. organization divided, alre antagonistic sects. It is Mozumdar, who is a ma gence and deep spirituall the leadership of the mo the Himalayas, he commu truly oriental, pathetic and "Age and sickness get surroundings, I cannot wor tion is distracted, concenti struggle ever so much. Tl

hla. +h ...

reexamine and purify and reform every part of my existence. The Spirit of God promises me that grace if I am alone. So let me alone.

"The rich are so vain and selfish, the poor are so insolent and mean, that having respect for both I prefer to go away from them.

"The learned think so highly of themselves, the ignorant are so full of hatred and uncharitableness, that having good will for both I prefer to hide myself from all.

"The religious are so exclusive, the sceptical so selfsufficient that it is better to be away from both.

"Where are the dead? Have not they too retired? I wish my acquaintance with the dead should grow, that my communion with them should be spontaneous, perpetual, unceasing. I will invoke them and wait for them in my hermitage.

"What is life? Is it not a fleeting shadow, the graveyard of dead hopes, the battlefield of ghastly competitions, the playground of delusions, separations, cruel changes and disappointments? I have had enough of these. And now with the kindliest love for all, I must prepare and sanctify myself for the great Beyond, where there is solution for so many problems, and consolation for so many troubles. . . ."

This seems an unworthy ending to a very worthy life. And yet a movement which has created two such men as Chunder Sen and Protab Mozumdar is a compliment to Christianity and has a mission before it. But it must undergo many changes ere it can exercise a commanding influence in the land.

A much more popular movement is the Arya

.... vi its religio

Arya Somaj represents springing forth out of

movement is possessed a future before it. The

Dyanand Sarasvati, a Br the year 1825. He was of deep religious interes

of the English language. Hinduism after reading And yet he also attacked accepted the Hindu Ve-

terpreted them so freely them all that he desired vigorously opposed caste.

The following are som Arya Somaj: 1. God is the primary so

- 2. God is perfect in al be worshipped.
 - 3. The Vedas are the bo 4.
- The caste system is evil.
 - Early marriage is pro 5. Tı

It must be confessed that the Arya Somaj is, in its present spirit, anti-Christian. It champions the cause of home religion in the East as against the aggression of the great rival, Christianity. But the teachers of our faith in India find encouragement equally in the hostility of this movement and in its coöperation in a common attack upon modern Hinduism. Any movement, that effectively calls the attention of the people to the weakness and defects of its ancestral religion, cannot fail, in that very process, to invite their attention to the claims of its rival, Christianity.

The chief function of all these movements is to reveal the general religious interest of the people. Indeed, they forward greatly the spirit of discontent towards the ancestral faith. And while they do this, they themselves furnish a no more satisfying or soul-inspiring substitute. And in this way they emphasize the need of a new faith and draw the thought of many to the new supplanting religion of the Christ. Chunder Sen, even twenty years ago, declared that, "None but Jesus, none but Jesus, none but Jesus is worthy to wear this diadem, India, and He shall have it." Yes, even through such movements as the Brahmo Somaj, Christ is winning India for himself.

The educated classes of India are largely permeated and influenced by Western thought. They may not be inclined to join any of the reform movements which I have mentioned; but they are now thinking on absolutely different lines from those of their ancestors fifty years ago. The dissemination of Western literature, and especially the conduct of so many Christian schools have done more, perhaps, than any

Christian schools in Incand the Hindu instituti edged to be the hot-beds. They not only furnish r youth, they too often gligion is a mere superstit taught.

To such an extent is servable that the governocern, coupled with an desire, that this evil be a into all public schools, of at least the fundamental to discover the method of out violating the princip seems beyond its power.

In the meanwhile miss sphere opened to them conly a common agency, other higher institutions, i and destroying vain credu superstitions which are le a positive and constructive those principles of

sage to the minds of the half million students who are being trained by them.

I desire to emphasize again the importance of all these schools as the most potent agency, apart from the native Church itself, in the transformation of the thought and life of India. It is a noteworthy fact that the only statue erected to a missionary in India was that recently unveiled by the Governor of Madras in the city of Madras to Dr. Wm. Miller. This noble missionary educator has wrought mightily, through his great institution in Madras, for the upbuilding of Christian truth in the minds of Christian and non-Christian youth alike. And this statue is a unique tribute of gratitude from his "old boys"-most of them still Hindus, indeed—to the man who has been instrumental in opening before them the broad vistas of Western thought and of Christian truth and life. But more enduring than marble will abide the blessed results which he and his colabourers have wrought in the thought and life of the more than 2,000 graduates who have been educated by them. Of these there are 1,800 who represent the Hindus of thought and culture in South India at present. Such is the influence of one Christian school.

If the work of the thousands of village Christian schools is more humble in its aim it is much more pervasive in its reach, and it marvellously directs thought and inspires life in remote villages.

Twelve years ago I opened one little primary school in a small unlettered heathen village. Ten bright Hindu boys sought instruction at the hands of the devout old Christian teacher placed there. Today these boys have grown into manhood and, with one

truth and it resounds w this way have come in and strongest congrega in India.

But, to return to the have considered already the supplanting religion

Their opposition to (sented to them, I can a ning, for the first time, osophically about religion before, impatient with t the inadequacy of thei strange if this feeling is wards the only supplan they are on the way to I current is strongly right enlightened and an enlig more earnestly in quest Moreover it is not subst jectival Christianity-the faith-which arouses the again express my belief to main



MADRAS CHRISTIAN COLLEGE.



BOMBAY RAILWAY STATION.



tendency, then perhaps shall we be prepared to present a Christianity which will commend itself universally to that land. The Rev. G. T. E. Slater in his new book, wisely emphasized this same need.

"The West," he says, "has to learn from the East, and the East from the West. The questions raised by the Vedanta will have to pass into Christianity if the best minds of India are to embrace it; and the Church of the "farther East" will doubtless contribute something to the thought of Christendom, of the science of the soul, and of the omnipenetrativeness and immanence of Deity."

But the most encouraging aspect of this question is the present attitude of the mind of educated India towards Christ himself.

Listen to the words of an orthodox Hindu in a recent lecture delivered to his fellow Hindus:—"How can we," he says, "be blind to the greatness, the unrivalled splendour of Jesus Christ. Behind the British Empire and all European Powers lies the single great personality—the greatest of all known to us—of Jesus Christ. He lives in Europe and America, in Asia and Africa as King and Guide and Teacher. He lives in our midst. He seeks to revivify religion in India. We owe everything, even this deep yearning towards our own ancient Hinduism, to Christianity."

All former antipathy to, and depreciation of Jesus, our Lord, have given way to appreciation and admiration. They vie with each other in a study of His life and regard Him as the only perfect Exemplar of

^{1&}quot;The Higher Hinduism in Relation to Christianity," page 291. This valuable book has only just been published after my manuscript was written.

A Braham friend of versity graduate, a barr community, requested pocket copy of Thom Christ." He possessed small one which he couse for devotional purp of his friends sought Thus they bought all th sale in South India. He a copy of Dr. Sheldon's I bought four dozen mans and to native Chribought a copy. He soof friend—a government off

mans and to native Chri bought a copy. He soc friend—a government off ate—requesting him to 1 returning with the book a said—"Sir, why don't yo as this. We also want t to follow 'In His Steps." Indeed, I find a wonder

of culture to know all the life and teaching of our

told me once that they proposed soon to place in their monastery an image of Christ (as they had one of Vishnu) and thus render to Him worship in common with the others. I am confident that Hindus, all but unanimously, would, today, vote to give him a place in their pantheon and a share in their worship, if Christians would accede to this. "Did we not," they say, "thus appropriate Buddha, the archenemy of Brahmanism, twenty-five centuries ago, and make him the ninth incarnation of Vishnu? And why should we not regard Christ, also, as the tenth 'descent' of our beloved Vishnu."

I deem this trend towards Christ, and it is marked especially among the educated in all parts of India, as the greatest encouragement to the Christian worker in that land today.

I care not so much whether they accept our faith in its Western form and spirit, so long as I see them growing in their appreciation of, and devotion to the Christ. Through Him I am sure they will pass on to some outer expression or other of their faith in Him—an expression which will doubtless correspond with their own oriental turn of thought and life.

CONCLUSION.

Thus, whether we look at the growing Christian community and its many cheering features of life and of activity; or whether we study the non-Christian community and all the social and national institutions of that land, we find large encouragement and a rich assurance of the speedy coming of the Kingdom of our Lord.

Nearly a century ago—the very time in which

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America, through the America Board, sent its first missionaries to that great land—the Directors of the East India Company placed on record their sentiments in the following words:

"The sending of Christian missonaries to our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." This was, at that time, the conviction and the confession of the English rulers of India. It was the voice of unbelief and the declaration of defiant opposition. How different the attitude and the words of Sir Rivers Thompson; the Lieutenant Governor of Bengal, near the close of that same century. "In my judgment," he says, "Christian missionaries have done more real and lasting good to the people of India than all other agencies combined." Certainly, a no more competent witness than he, and a no more conclusive evidence than his,

This is only a parable of the struggle which is witnessed in India today. For many centuries the tree of Brahmanism has flourished. It covers that whole land. But at its very root has been sown the seed of God's Word and there is growing out of it, in its beauty and strength, the sacred tree of our Faith. Already it has the old tree in its almighty grip. The work of death is progressing and the final issue is sure.

But it will not transpire in a day. The victory will come, is now coming.

But the resources of Hinduism are legion, and its strange fascination, to some extent, continues. India, which is increasingly becoming Christ's in thought and ideals, will become his in worship and ritual, when his name shall be heard in every home throughout the land. But we need patience; and the grand result to be achieved is worthy of the noblest endurance and of the most patient waiting.

Christian workers in that great land are faithfully labouring and hopefully waiting until the fruitful branches of the sacred tree of Christianity shall have spread over the whole land, so that its shade may be the refuge of all souls in distress and its fruit shall abound for the healing of all the nations of India.

The resources and the agencies of our Faith, which are now utilized for the furtherance of the truth in that land, are already wonderfully varied and potent:

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but they are also increasing annually in prevailing power as in bewildering variety. Every Christian drawn from Hinduism and added to the fold of Christ becomes, in himself, a force to draw and to win others to Christ. This power has already become the main agency in the growth of the church, and its efficiency is to grow in geometric ratio as the years increase.

The great need of India today is the power of the Holy Spirit of God. His people must bring themselves much more into subjection to his Spirit, that they may, the more fully, be the vehicles of His grace to others and the channel of His power in the The dangers of God's Church are, and will preëminently be, dangers from within rather than from without. It is Hinduism, godlessness and sin within which must be fought with an eternal vigilance and an uncompromising hostility. And for this a larger baptism will mean a mighty fire of God kindled in the whole Church such as will burn all its dross and consume all opposition. And then shall we speedily witness the great desire of our heart—a happy, prosperous India, because it will be Emmanuel's land—a part of the great Fold of Christ.

This consummation is as sure as God's own promises, for, in all his work, the missionary is not only encouraged by results achieved and by assurances given, but also by the double promise of God. First he has the promise of the Father to the Son:

"Ask of me and I will give to thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." The Son has asked and is seeking the possession of the earth; and in the confidence

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of his assurance he exclaims, "All authority is given unto me in heaven and in earth." And, to his waiting disciples, he adds, "Go ye therefore and make disciples of all nations." And with this all-embracing command he coupled the all-satisfying promise, "Lo, I am with you always, even unto the end of the world." Amen.



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